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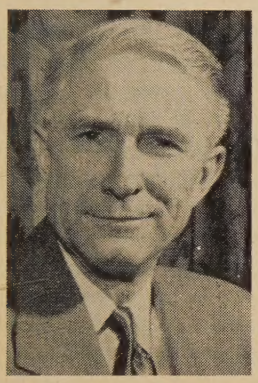

Hazen G. Werner:

LIFE'S DISAPPOINTMENTS

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VOL. XXIV, NO. 11 NOVEMBER 1953

By Hillyer H. Straton

ON YOUR OWN TO

IF you are planning a Mediterranean trip for next spring or summer, the time to get started is right now—the sooner the better. Last summer 750,000 Americans visited Europe. Barring a major war, there will be even more Americans in Europe and the Near East next summer. Air and ship space, especially returning, is always at a premium and should be contracted for as early as possible. Six to nine months in advance of sailing is not a bit too soon. Start on the passport as soon as you begin to think about the trip as it takes time and you will need visas, each of which will take two weeks.

A major question, especially for those who have not traveled before, is: Shall I go with an organized party, use a travel agency, or make my own personal plans? The answer depends on your confidence, your pocketbook and your temperament. A party of between ten and thirty offers the easiest way to travel, but it will usually run 30 to 50 per cent more than to make bookings and arrangements yourself. Furthermore, you are pushed about and rushed from place to place until you feel like taking a two-weeks vacation to rest up when you get home. Likewise, you frequently have no sense of getting into the life of the country. The big advantage is that everything is done for you. Such arrangements are valuable for those who have a sense of timidity or for single women or aged persons.

Speaking English

If you wish to go on your own, but have everything planned for you by a travel agency, the cost will be about double, but all reservations will be arranged and tickets provided. You will be met by an English-speaking representative at every city, whether you arrive by air, water or rail. Within the schedule you will have more freedom than in a party, but you still have to be in Venice, say, on August 12 because of your reservation there, when you would much prefer to spend another day in Florence.

Personal experience has convinced me that the most satisfactory way is to make arrangements yourself and go on your own. However, you can buy your boat and even rail tickets at an agency at no greater cost. But you say, "I speak only English and I don't know the name of a single hotel in Alexandria, Rome or Nice." So what? I've traveled for weeks with persons who spoke four languages and never heard them use anything but English. Remember, also, that you will be in countries a major part of whose foreign exchange comes from tourists. They know it, prepare accordingly, and will treat you royally. In a pinch you can do wonders with sign language. About the lack of hotel reservation: You will find it a blessing more than once on your trip as it keeps you free of entangling alliances.

Authorized Agents

At every port of entry you will find scores of willing helpers—for a price. You will pay too much the first few times, but you will learn fast. Here is the place to use the American Express or Thomas Cook agent. Beware of a man without a recognizable badge. Authorized representatives will direct you or take you to a hotel in your desired price range. Once there, each hotel will recommend a similar one in the next city to which you are going. They will likewise give you, in English, all the information you need about trips to take, train, boat or air schedules, and other pertinent knowledge. A modest tip for service or information puts you down as a travel-wise American. If you want hotel reservations, and in certain situations it is wise, you can have the hotel clerk telephone ahead for you for a moderate charge. You will find traveling on your own very rewarding and much more satisfactory, as well as far less expensive.

How to go depends on the time you have. If you have only a month, go by air; if you can take two months, go by boat as you will have a grand rest going and coming, which is not true of air travel. If you go tourist class, the boat trip is at least a third cheaper than by air coach. You may find that your schedule is best served by flying one way, but *be sure to have a firm reservation*

HILLYER H. STRATON is pastor of First Baptist Church, Malden, Mass. His article grows out of a recent trip to the Near East where he made an unusually fine collection of colored pictures. Active in both denominational and interdenominational affairs, he served previous pastorates in Philadelphia, New York city, Muncie, Ind., and Detroit. He has written extensively for religious journals and is the author of four books. Another volume by him is soon to be published under the title Solving Life's Problems: Methods of the Master. *During the past summer he represented the department of evangelism of the National Council of Churches in preaching missions to members of the air force stationed at Labrador and Greenland.*

A Pastor Shares His Travel Secrets with Those Who Would Like to Journey To the Land of Palestine

THE HOLY LAND

both going and coming before leaving the States. Local train, boat or air reservations can best be made on the trip itself. Always buy your ticket or make your train, bus or plane reservation the first thing when you reach a town. This is much the simplest way to manage as it is almost impossible to discover local schedules, say from Jerusalem to Damascus, when you are in the United States. For air flight you need to reserve a seat a few days in advance.

The Cost

What will it cost? That depends on where you go, what you see, and how much time you spend. A trip of two months to the Holy Land and the Mediterranean area will cost approximately $900 for major transportation; $200 for secondary transportation in Egypt, Palestine, Lebanon, Syria and Italy; $10 a day ($300 for 30 days) for living expenses, including sightseeing trips and guides, room and meals; $100 for incidentals; or a grand total of $1,500. The $10 a day figure is high for good grade hotels, but you will have added incidentals which will bring it up to this figure. These hotels are amply comfortable but do not include private baths. A room with bath outside the U. S. is nearly always de luxe as far as cost is concerned, and, as every room has running water, is usually not necessary. By the strictest economy you can reduce this figure by $250, but take $200 more than you figure you will need, for there are bargains you will find difficult to resist.

What should be your itinerary? An experienced traveler can go tourist class to Cherbourg, take the train to Paris, then go on to Rome and Naples, getting a Mediterranean ship there for Alexandria, returning approximately the same way, and save about $100 over passage on a ship direct from the United States to Alexandria. The latter passage, however, would be first class, giving far more rest both going and coming, besides introducing foreign lands by easy stages to those who travel for the first time.

For those traveling to the Holy Land, an excellent trip is by one of the four Aces of the American Export Line. It stops outward bound at Barcelona, Marseilles and Naples before reaching Alexandria. An opportunity is given at these ports for excellent one-day side trips at very moderate cost ranging between $3.50 and $11. Debarking at Alexandria and planning to spend three to four days in Egypt around Cairo will give time to visit major points of interest in this ancient land.

Fly from Cairo to old Jerusalem. From the air you will see the Suez Canal, cross over the Sinai peninsula and see Mount Sinai in the distance. You then turn north at the head of the Gulf of Akaba—ancient Ezion Geber where Solomon had his copper smelters—and travel up the depression to the Dead Sea. Moab and Edom are on the right. You will marvel that Moses and the Hebrew children could ever have existed in this rugged wilderness. Your first glimpse of Jerusalem is after seeing Jericho and the Jordan River from the air, and a thrilling sight they are.

You will need seven to ten days in old Jerusalem, now a part of the Hashemite kingdom of Jordan. Living expenses are very moderate, $5 a day being ample for room and board. Side trips that are musts take one to Bethlehem and on to Hebron. It was under the oaks of Mamre at Hebron that Abraham entertained the three visitors. Another side trip goes to Jacob's well, one of the best attested sites in all Palestine, and Samaria, where Ahab and Jezebel ruled.

Side Trips

A third major side trip is to fly to Beirut, take a bus to Baalbek, with its magnificent Roman ruins, then go on to Damascus, and finally, from Damascus, travel back to Jerusalem by car. At least four or five people should join together to make this trip in order to share the expense of hiring individual cars to make the journey from Damascus to Jerusalem. If you plan it this way you can stop by Jerash, a city that simply ceased to exist. Here are some of the most fascinating ruins in all the world. Then go on to Amman, Jericho, the Dead Sea and Jerusalem.

Before leaving the United States, secure a visa to enter Israel *on a separate sheet of paper,* rather than having the visa stamped in your passport. This is the *only* way you can see old Jerusalem and also visit the Jewish state of Israel, including the new part of Jerusalem, Nazareth, the lake of Galilee and Capernaum. No Arab country will permit you to visit in their territory if you have an Israeli visa *in your passport.* Remember, Jews are still at war with the Arabs, although there is a current truce. You will then leave Israel from Haifa by ship or from Lydda by air. Four days in

Israel are ample, unless you want to make a special study of Jewish developments. If you land at Naples you will want four to six days to visit Rome, Florence, and possibly Venice, before boading ship at Genoa for home.

About clothes: You will not need a top coat if you stay in the Mediterranean area. A plastic raincoat may be used once. One tweed suit, with a coat that doubles for a sport coat, is ample. Take a cotton cord suit and one of Palm Beach or similar summer fabric. Three changes of nylon (orlon is better) underclothing, plus three nylon or dacron shirts (one dress and two sport) and one or two cotton seersucker shirts or blouses, will enable you to do your own laundry. It is best to omit a traveling iron because abroad electric voltage and outlets differ from ours. You will find a lightweight zipper jacket comfortable aboard ship. Above all, *travel light,* with *one* big bag if possible. If you make many purchases, buy an added bag en route. One extra pair of shoes is sufficient. Dress clothes are, of course, out.

A miscellaneous word: Do not worry about water. Most large cities have a clean water supply, and you can drink it safely. In old Jerusalem you should see that the water is boiled; this is only because of the war situation. If you have doubts, drink mineral water or Coca-Cola which is available in many Near East countries! Do not eat raw vegetables like lettuce or unskinned tomatoes in Egypt or Palestine unless you check carefully on cleanliness. The food will be ample and adequate at most stops. You will eat bushels of delicious fruit, all of which should be peeled. A pocket-knife will prove useful.

Finally, do not worry about political conditions which have been in turmoil for two decades and will probably continue so. Every minister would be blessed by such a trip, for he would come to understand people and conditions as he never could otherwise. After visiting Bible lands, he would find the Word of God coming alive in a new way that would yield rich pulpit dividends. Men and places that were once names would become vibrant with reality. If the minister's interest is in pioneering developments or places of primary political significance, the Near East in the immediate future will be of even more importance than what takes place in Europe or China. Make the trip by all means, and start planning *now!*

A Powerful Sermon for Today's Congregations

When You Can't Go Over Jordan

By Hazen G. Werner

"You shall not go over this Jordan." Deuteronomy 3:27.

"LIFE is constructed in reference to struggle," the professor of systematic theology said. I have never forgotten that sentence. In the parishes I have served as a minister, people who have found life difficult and obstructing made that sentence unforgettable.

Life is struggle. Try living and see! It is true for all of us. That is what Arnold Toynbee meant when recently he ventured the opinion that for some time to come life is not likely to be either beatific on one hand, or catastrophic on the other. Quite to the contrary, according to Toynbee, life is likely to be a matter of continuous tension for decades to come. We live in the company of interminable threat.

Certain it is that when it comes to our hopes and dreams, life is constructed in reference to struggle. When you can't have what you want, when you don't get what you hope for, when what you stake your life on does not come true—what have you for that? Moses faced that question. Perhaps he knew it was coming. The Lord was saying to him, "You shall not go over this Jordan." So that was it! After forty years of struggle and the exhausting ordeal of leading the people of Israel through the wilderness, the Promised Land was not to be for him.

A New Leader

In a little while the banners of Israel would be seen floating down through the valley. The trumpets would be sounding and all the joyous shouting of the people would echo up from this hillside. This would be the high moment of achievement and possession, but Moses would not be there.

As if to add salt to the wound of unfulfillment, another was chosen to lead the hosts of his people in his place. The Lord had selected Joshua to be the new commander. What did Moses do? Did he curse the Lord and die? No! He sent for his successor and blessed him. The late Bishop Berry said one time, "If a man can bear to hear his predecessor praised or his competitor complimented, he qualifies as an authority on the doctrine of entire sanctification." For those who will

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never go over Jordan, I covet that enabling sanctification.

I am talking about life's disappointments; I am talking to the disappointed—that includes just about all of us. For some of you, your dream will go on being just a dream. Some of you know now that you will never make it. You know now that the dream will never come true: the travel that you meant to enjoy, the son or daughter that you had hoped would follow in your vocation, the money that you wanted in order to build that children's home, the public office to which you aspired, the education for which you had so carefully planned. You can add to this list endlessly.

Disappointed

In all of this struggle we seem to be outwitted by time. A woman sent her excuse for her son's tardiness to the teacher of a Manhattan kindergarten. "Please excuse Johnny's being late to school this morning. Nine o'clock came sooner than we expected."

As a family, we spend our summers on a farm in Vermont. We enjoy this lovely quiet place in the foothills of the Green Mountains. Upon arriving, the first things I see are all the things that need to be done—the trees that need pruning, the hinge that needs to be replaced on the cupboard door, the front porch that sags at one corner. As I note these needs, I say to myself I must get these things in shape certainly, but I deserve a few free days to roam over the woodland and to catch up on my reading. I roam, and I read, and one day I waken to realize that vacation is nearly over. Then I rationalize: "After all I shall be here only a few days more. I'll leave it for next summer!" Time outsmarts us.

Time does more than that. While it speeds us on its way, it blinds us to the changes that will later appall us. We lose out so far from where we begin. A friend of Dr. W. E. Sangster told of a tramp that stopped him one day. "Excuse me, sir," said the tramp, "I know I have no business to stop you. If I am caught begging I'll be the guest of his majesty for a bit, and I guess I'm not much to look at. Poverty doesn't help a man to look handsome, and there's no denying I don't live straight. Sir, I have paid the penalty to the full, but by heaven, sir, you don't know the man I meant to be!"

Competitive Struggle

What a tantalizing thing life can be. It seems just yesterday when it all began. Everything looked possible then. You thought, surely it can happen. You came up to the engaging years with your heart enkindled. That was yesterday. What a short time since then. Yet now you know that it will not happen. The dream will never come true.

Not only is life constructed in reference to struggle, but life is a matter of competitive struggle that infects us with dissatisfaction and bitterness. It is as if some unthinking, indifferent giant got hold of all of us and bumped our heads together indiscriminately. Worst of all, this competitiveness gets into our blood. Someone has said, "If all the cars of America were placed end to end, 98 per cent of the drivers would pull out to pass the rest." It is in our blood.

Life is a fight to get over some sort of Jordan. We are forever fighting some competitive battle or other. We fight for a seat on the train, for a scholarship abroad, for a wage increase, for social recognition. Life is an endless battle. At heart, we want to be at home in the world, but both our serenity and our security are always under threat. We are afraid that we shall be left on the wrong side of Jordan.

This competitive struggle begins at babyhood, begins with the infant in competition with others for a monopoly of the mother's attention and affection. Adolescence is a competitive struggle. The self-consciousness of the adolescent is a fascinating study. With wistfulness the growing mind gropes for what life has to offer and draws back when it understands what life demands. Adolescence is a level of living in the whole common human landscape in which each individual tries to outdo the other in becoming just what the teen-agers' vogue dictates.

Economic Competition

Then there is marriage and the family. What competition is found here—husbands and wives trying to hold on to their marital happiness and security, the family fighting for the home in a time when secularism threatens its solidarity with the attritions of modern living!

Nowhere does this competitive struggle go on more grimly than in the world of one's livelihood. We push and crowd for prestige, power and gain. We simply must get over Jordan. Sometimes we wonder what it all means.

We cram our lives so full of what we can wear, use, drive, build, eat and drink that there is no tiny corner of mood or mind left for holy thoughts or desire. I keep thinking of our communion ritual: "We do not presume to come to this, thy table, God, trusting in our own righteousness, but in thy great mercy." If that were only true about us in America. But that takes humility, the humility of a person who doesn't mind not getting everything he sets out to have.

What wounds we bear! What ache of soul in this competitive fight! We have feelings within us as though something were strangely loosened, like a ship that, struck by a storm while in the harbor, is cut loose from its moorings to run out into an unfriendly sea where its captain hopes for a dubious safety.

So crossing the Jordan hasn't been for you. There are longings that remain unfulfilled. You feel cheated by life. It is all so unfair. People are choked up with frustration. If religion is to help

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people redemptively, here is its job. People do need salvation from sin. They also have a heart-sickness that only a Savior can relieve. Some of you will never be reconciled to your disappointments until you are reconciled to your Divine Redeemer.

What is the answer to your frustration? Of course, there are answers other than religion. You can give up, go beachcombing, walk away from the whole sorry mess. You can crawl inside some shell of pretense, trying to impress those around you with your complete indifference, while inside you know yourself a defeated soul. If you take this road life becomes only a charade. You can go on being a futile person, plagued all your life long with indecision, like a ball player trying to make up his mind to steal second. Still further, you can become a malcontent, a vinegarish person with an unlovely attitude toward everyone who approaches you, making unwelcome anyone who with a warm heart would befriend you—the kind of person who kicks up the dust and then complains that he cannot see.

What Can You Do?

You are living as though your life depended upon reaching a certain rung in the ladder. You are going to be somebody if you lose your soul in doing it. You must run everything within reach of you—your home, the church, the community. That's getting over Jordan for you. How much does it really matter? You can come to your senses and realize that this is not the way to happiness.

Or is yours a desire for things? Many Christian people are afflicted with worldliness. You can come to your senses and realize that much that you have felt you must have, you do not need. It is amazing how few things you really need. I wonder what is life's real prize, after all. In India, north of Delhi, one day I found myself a traveling companion of Shanti. I had met him on several occasions, and now, when I heard that we were to be together again, I was delighted. Shanti is a fascinating person. Following his conversion a few years ago, he gave up his place in the Congress Party and with it the possibility of a political career. He started out as a Christian evangelist to the villages of India. As we rode along, we talked about the ominous shadow of communism in India. In his own enthusiastic and whole-souled way, Shanti explained how Christianity can be given to people who are under the influence of communism. What he had to say was both convincing and informing. As we neared Delhi, it was growing dusk. Shanti would soon get off and strike out for a near-by village. I turned to him and said, "Where is your grip?"

"Grip?" he said.

"Yes, I mean the thing that you carry your clothing in."

He said, "I don't have one."

"What do you carry your things in?"

"I don't have any things."

"Well, what about your razor?"

"Oh, I usually borrow one."

Then he said, with something of an air of exultation, "I don't have a thing in this world except just what I have on."

I thought I could even detect a hint of sympathy for me, an American, carrying so many things, unable to live without so many things. I found myself envying Shanti and his amazing freedom from things. If you ever arrive at the place where just things are no longer all-consuming and important, you will find a release into the larger life. This can be done only when you live for things without price, in the light of the will of God.

Take the denials that life offers you, the thwarted hopes that life casts back at you, and make out of them a garment of beauty. If all you got out of your defeat is defeat, you didn't get enough. Accept your life. You probably have given up. Men and women who have reached 40 or 50 give up so frequently. We worry about the teenager. We talk about doing something for youth. We meticulously plan a program for young adults. All of this is justified. But what about the middle-aged who give up and no longer hope or try? The soul stops growing, the mind stops wondering or probing. Here is a field for religion. You are getting nowhere? You do not want what life is pushing into your hands? Accept it, and by a dauntless courage make it into a thing of glory.

You Can Accept Life

Accept life! Your life! I began my ministry on the Canadian prairie after I finished high school. I went out from Detroit to the Province of Saskatchewan, with the thought of trying to see what I ought to do, whether or not I should become a preacher. I lived in a tar-paper shack, a prairie shack, 12 by 20. I shall never forget my prairie "mother." Her son, a young boy about 16, and I occupied the same room. It was hardly a room—two bedrooms were made by stringing counterpanes over a wire. I can see the rest of that shack—the table and four chairs, the cupboard and the stove. It was not much of a house, but it was a wonderful home. Occasionally when I returned from several days' journey, as I would ride up to the door, Mrs. Bigler would call out to me through the screen door, "Put your horse in, Dominie. I've got something extra for you to eat." Many times when I rode up the trail to that little home on the top of the hill, I would hear her singing, "Cling to the cross, the burden will fall." I have never known anyone more queenly. By the miracle of her presence, a bare, rude shack was transformed into a lovely, happy home. It was done by her spirit. That prairie mother never got over Jordan. She knew that she never would. She accepted life. She took life, with all of its disappointments and its impasses, and made it beautiful. Accept your life! Make it beautiful!

If you cannot get over Jordan, deepen your life within the will of God. Here is an achievement that nothing can prevent. If life will not let you strike out ahead, then reach down inside. Greaten your life within. Here is Christ's answer to the frustrated person. Deepen your life in God's will.

Moses knew something that day. He stood there overlooking the Jordan to the promised glory. He knew in his own heart that his life's dream was expiring, that his hope was mute and dying. But he knew another thing. The Lord had said to Moses that he would be with him. That's enough for any man's heart.

Within his will, you will be confirmed in a sense of meaning for your life; you will feel secure. Sometime after the Korean War was under way, a little Korean woman who had learned to love God, and to trust him, escaped from North Korea through the lines and made her way southward. She journeyed on foot through the mountains and the wilderness. It was winter, cold, stark winter. The weather was bitter. She trudged on through the snow, through the passes. When she arrived finally at a mission station in South Korea, she received the medical care she needed. The next day the doctor who had examined her broke the word to her, "Your feet have been frozen and nothing can be done to save them. They must be amputated." The little Korean woman looked up at the doctor and said, "That's all right, doctor. I can live without my feet, but I can't live without my God."

Crossing Jordan is not for you? Well, deepen your life in the will of God. Know the amazing experience of his enveloping care. That is enough for any man's heart.

A Sermon for American Education Week
November 8-14

Clue for Teachers

By Edward L. R. Elson

He opened his mouth and taught them. Matthew 5:2.

AS we begin this year's commemoration of American Education Week, the annual fall trek back to school is over. Let us take a look at this massive enterprise that we call the American educational system:

Thirty-seven million persons of all ages are enrolled this fall in America's public and private educational institutions—the record number of students for any country in any age.

For the first time in their lives, 3,000,000 6-year-olds went off to school to find a whole new world opening before them.

Although last year's enrollment set a record itself, 1,500,000 more students are enrolled this year than last in public and private elementary schools.

In high schools, 7,000,000 are enrolled—an increase of 225,000 over last year.

In institutions of higher education are 2,500,000 youths, many of them veterans of the Korean War.

This school-going segment of America's population has necessitated the creation of the largest fleet of passenger-carrying vehicles in the world. Daily, 8,000,000 pupils are conveyed to school in 115,000 buses, 15,000 station wagons and other cars—at a total cost to the public of more than $250,000,000.

In 8,000 communities, citizen committees are working with school boards and educators. More citizens than ever before participate in organizations and governing bodies, auxiliary to educational institutions. There are 7,953,000 persons affiliated with Parent-Teachers associations—double the number so associated in 1946.

Last year's public school enterprises cost $7,500,000,000 for operation and construction, according to Lee M. Thurston, Commissioner of Education. Americans paid about $500,000,000 more in taxes last year than the year before for the improvement of their schools.

The "baby crop" of World War II and the post-war years has produced such a large school-age population that there exists a serious insufficiency of teachers and facilities. This year the schools are 72,000 short of the barest minimum of teachers. Officials estimate that 425,000 new classrooms should be provided by 1960.

Education not only touches more people than any other enterprise, but in several states it operates the biggest budget and is the biggest employer.

Judged by its extensiveness and its cost, education is an important ingredient in American life.

Educators Are Disturbed

No other nation in any age has produced such a large body of pedagogically prepared persons to preside over the instruction of its youth. Moreover with the possible exception of those serving in church vocations, our professional educators probably represent the most dedicated, idealistic and self-sacrificing corps of men and women in America. Many of them are genuinely devout and carry their personal religious witness into their vocational conduct.

Yet educators have many misgivings. An educational theorist has defined education as "learning to use the tools which the race has found to be indispensable." Thus, he has taught young people to use these tools; but looking at the person employing his tools, the educator is not happy of late.

We have learned much about science, yet live in fear of what its latest discoveries may do to us. We know a great deal about economics, yet worry

EDWARD L. R. ELSON, president of the Washington Federation of Churches, is minister of the National Presbyterian Church, Washington, D. C., where President and Mrs. Eisenhower hold their church membership. He returned recently from a lecture tour of colleges and universities in the Middle East for the American Friends of the Middle East.

over depressions. We know much about psychology, yet we know more people going to pieces than ever in history. We accumulate data, acquire formulas and theories, yet we are not wise enough to live in the modern world. The predicament of today's educated man is that his technological and scientific development so far exceeds his moral and spiritual development that we wonder if man can be trusted with his own devices and his own destiny. We seem to have learned everything about life but how to live it—everything about the universe but how to live in it.

When the University of Heidelberg opened in 1945, its rector, Dr. Karl Bauer, who was also an eminent surgeon, delivered a moving address in which he asserted that the religious faculty must be the leader of all other faculties. Reflecting on this address later, Dr. Herman Maas said: "In recent years we have seen in a shocking way what science is without a religious man in command of it. Medicine, without God, kills productivity and life, and helps find cruel practices for concentration camps. Law, without God, teaches that right is what is of use, and pronounces awful judgments and protects sadism. Philosophy, without God, falsifies history and teaches militaristic illusions. Natural sciences, without God, teach erroneous ideas of race, and invent the most brutal weapons for destroying rather than saving life."

Throughout the world there is an awareness that something has gone wrong. The dominant dosage in the curricula, which has shaped today's secular teacher, has been an amorphous mixture of humanistic philosophy, deterministic science, materialistic history and economics.

How is it, men are asking, that we have produced what we see about us? Why do we not create stronger, nobler characters? Why do we have a national crime problem of alarming dimensions? Why are our homes disintegrating? Why are we concerned over the infidelity of citizens to their nation?

American Sectarianism

Almost everybody knows that the earliest schools in America were predominantly religious. The church was the parent of education.

Many factors account for the secularization of education in our land today—geographical expansion, diverse cultures, varied community structures and local governments. But the chief factor was the sectarianism of American religion. Competition between the sects for control of education led in the end to the prohibition of sectarian instruction in the public schools. The principle of the separation of church and state became a basic American doctrine. By the end of the 19th century, the legal and formal secularization of American education was complete. Let it be noted that this was not due to hostility to religion as such, but rather was the result of sectarian devisiveness.

"The exclusion of sectarianism from the schools was not loss," writes W. C. Bower in his *Moral and Spiritual Values in Education.* "But the unintended exclusion of religion, which functionally conceived is the most profound and universal of all valuational experience, was an incalculable loss. Considered negatively it removed the greatest deterrent to the shift of emphasis from values to knowledge and techniques. . . . The fundamental tragic consequence was . . . that a vacuum was created in the entire realm of values."

Thus we find educators in their journals and conventions addressing themselves to the recovery of "values"—human personality, moral responsibility, common consent, devotion to truth, moral equality, respect for excellence, brotherhood, pursuit of happiness, spiritual enrichment.

How to get conventional religion back into education remains to be solved. But standing over against education's vast enterprise is the church itself. Mindful of our imperiled world, the church today, as of old, has something to say to the educator in quest of values, in quest of a point of reference, in quest of eternal sanctions.

Christian Evaluation of Life

Let us look at the Lord of the church. His life ought to be sufficient answer for anyone who truly seeks an answer to this question.

He stood long ago on a hillside, a young man facing a multitude of seekers. "He opened his mouth and taught them."

Jesus has been known by many titles—Prophet, Healer, Savior. But no other of his titles is so universally acknowledged as Teacher. By Christian and non-Christian alike, there is no doubting that Jesus was supremely the Teacher of the ages.

No ordinary teacher was the Nazarene. He did not lecture in a didactic manner. He was not delivering himself on a "subject," nor merely filling the prescription of curriculum. "He taught *them*" —persons. "He . . . taught them." The all-important aspect of the episode was that *he*—the Person that he was—taught *them*—the persons they were. The warm and understanding reciprocity between the Person teaching and the persons taught was of paramount significance. Not pedagogical techniques or functional equipment, but persons, were the concern of this Educator.

If education is, as has been asserted, "the transmission of truth through personality," then the character of the teacher outweighs all other values. When Jesus uttered his parables that day, the man and the message were one, the teacher and the lesson were inseparable. The parables were alive and vivid in Jesus. The life of the teacher was incandescent with the truth imparted. The words might have been forgotten; the lesson could never be forgotten.

Jesus did not discourse on the value of the pupil. He put a child in the center and said, "To such belongs the kingdom of heaven." He took the value standards of his day and elevated and transformed them. Men said, "If you do not kill, if you do not steal, if you do not break the social code—that is enough." Jesus said, "No! If you have an angry thought, a scornful feeling, or resentment against another, you are sinning against God."

Men said, "If you do what you are paid for,

if you do what duty demands, if you go the required mile, you can feel content." Jesus said, "No! Religion is more than that. Life that is life is more than keeping an account square. Religion begins on the other side of duty. Go the second mile."

Jesus did not say, "Here is the neat moral law. Keep it and have salvation. Break it and be damned." He said instead, "Love God with all your heart and soul and mind and your neighbor as yourself. This is the law and the prophets."

He did not say, in so many words, that this is a moral universe and that the moral law is as inexorable as the law of nature. He showed men that lying, cheating, stealing or yielding to lust could destroy their personalities just as surely as a poison or a sword might destroy their bodies.

Jesus did not speculate about truth. He simply stood up and said "I am . . . truth." "Which of you convince me of sin? If you have any remodeling to do, begin here. If you want your standards amended, begin with me. If you want your values revised, here am I." And no man answered anything. He was Truth—truth in personality.

Wicked men, who had not found their sense of values, took Truth. They attempted to judge Truth, but Truth judged them. Then they decided to put an end to Truth. They put Truth on a cross. They hissed and sneered at Truth while they waited to discard what was left.

Then, when they thought Truth was no more, they put Truth in a tomb and sealed it. But there came a third day. There is always a third day for Truth. Truth lives. Truth pervades the universe. And if only men will yield to him—he will make them whole and free, and they will find fulfillment in him.

Truth offers educators a clue to life.

An Unusually Strong Sermon For Stewardship Sunday

You *Can* Take It with You

By Daniel H. Miller

Matthew 6:19-21.

IN 1937, Moss Hart and George S. Kaufman collaborated in writing a play that became a hit and had a long, successful run on Broadway. They called their play *You Can't Take It with You*. It was a rollicking comedy with a serious note running through it, the gist of which was a protest against the strains, stresses and speeds of modern living. A family, not all related by ties of blood but all associated in a common desire to escape the strains of modern life, lived together in a common apartment, each doing just as he wanted to with no desire to have the others conform. It worked out beautifully until the attractive daughter fell in love with the son of a wealthy family whose business was on Wall Street.

The encounter which ensued when the parents of the boy came to call was both ludicrous and revealing. The Vanderhof family was expecting the Kirby family the following night for dinner; but, wanting the two families to see one another just as they really were, the son misled his folks into thinking this was the night when they were invited to the Vanderhof home. In their informal way, the Vanderhofs asked their visitors to stay for dinner anyway; so they sent out to the store for some very plebian food. The contrast between the two families reached absurd proportions when the Russian who lived with the Vanderhofs tackled Mr. Kirby and felled him to the floor while he was demonstrating a wrestling hold. The great financier's dignity grossly affronted, he and his wife left without dinner, but their son refused to go.

When Mr. Kirby returned the next night to try to retrieve his son, Grandpa Vanderhof told him that Tony was "too nice a boy to wake up twenty-four years from now with nothing in his life but stocks and bonds."

You Can't Take It with You

Mr. Kirby protested that he was happy in his work, and even if it sometimes did result in nervousness, he could not give up the business he had spent a lifetime building up.

But Grandpa was not convinced. "What's it got you?" he asked. "Same kind of mail every morning, same kind of deals, same kind of meetings, same dinners at night, same indigestion. . . . You must have wanted more than that when you started out. We haven't got too much time, you know—any of us."

Grandpa Vanderhof is right. You can't take it with you. You might dig and sweat and toil and scheme and accumulate, but eventually you'll be put into six feet of ground, empty handed. And when your spirit is called into the presence of God you'll

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be empty handed. Of course, you may be able to pass your property on to your children, but even that is a gamble. This world's goods have an amazing way of eluding the grasp of those who want them most; and even if your children should inherit your wealth and get all of it, there is still a gamble as to how much good it will do them. It may, and often does, corrupt and corrode character. You just can't take it with you!

Or can you? "Do not lay up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal," said Jesus, "but lay up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. For where your treasure is, there will your heart be also." These words have a familiar sound. In fact, they are too familiar—so much so that they slide off our minds like water off a duck's back. They come from that great idealist—the dreamer who said so many beautiful but impractical things. They're nice to listen to. They sound like lovely poetry. But practical? Hardly! We're here now and we're all involved with this ruthless and indifferent world. It may be nice to romanticize and speculate on the possibilities of a life beyond this one, but who can be certain? Why bank on it? We know that we have this life. So why not get all we can? Let's do it honestly and honorably, just in case something does lie beyond, but let's play it safe.

Spend—Save—Invest

So the man of the world reasons. Grandpa's philosophy is, *spend* it. Eat, drink and be merry, for tomorrow we die. Mr. Kirby's philosophy is, *save* it. Save it for the future. He's not sure what the future is, but money is security, it is prestige, it is power; so, save it. Both men held worldly philosophies; neither way can you take it with you.

Actually, as Jesus would have us understand, it isn't a matter of merely *spending* it or *saving* it. It is a matter of *investing* it. When an investor is looking for really gilt-edge securities, he not only looks for something safe but also for something that has a future. The rich men of today are, for the most part, those who saw clearly yesterday into those things that had a great future. Once it was railroads, then it was automobiles, then oil, then aircraft, and so on and on. You have to be canny to be a financier.

Well, my people, here's what Jesus is saying: Do you want to know where the true future lies? I'll tell you. It lies in the kingdom of heaven. Make your investment there. You can't go wrong, for in this kingdom dividends are paid forever, in this world and the next. Here you are investing in human personalities, the most priceless commodity in all the world. The dividends will be lives reclaimed and redeemed, broken homes restored, shattered human relations repaired. We're out to invest enough to renovate completely the home we live in. We're out for a new heaven and a new earth. To be sure, God gave us a good enough earth, but we've messed it up. And he created a perfect heaven too, but it's still incomplete—in human hearts.

Can't you see, here is the investment with a future? Nothing else compares with it. Here is something that will pay dividends through all eternity. But you're not being asked merely to put money into it. You have to put in more. You have to put prayer and blood and sweat and tears into it if it is to yield anything. You have to put *yourself* into it with all that you have and are.

You can't take it with you! Is that so Mr. Hart and Mr. Kaufman? We don't believe it. We think you *can*. And so all over this parish this afternoon our people are going out to sell shares of stock in this greatest of all investments—the kingdom of God.

Investment with a Future

How will it happen? Well, we trust that, as workers go out to our homes to tell the story of our church and the work of Christ's kingdom, you will respond joyfully and generously. This is a great and noble enterprise, and they come to you without apology and without pressure. If you will gladly take your share in this, it will mean that, when your church ministers the words of eternal life at some bedside, you will be standing by that bed. When people respond to the preaching and throw in their lot with Christ, you will be leading them to him. When a little child sits and drinks in the story of God's love in a Sunday school class, you will be making it possible. Furthermore, if you give generously and if in consequence we can put on this staff a new worker who will carry the gospel hither and yon to any in need, you will be going on every mission that he undertakes.

More than that; if you respond generously we shall be able to support our mission work more adequately. That means that you can actually carry the gospel to far-away places. Did you ever want to be a missionary? You can be. You can minister to the underprivileged in our great cities and our social centers. You can assist worthy students in our colleges to get an education. You can preach to the Indians on our reservations. You can go to India and Burma and Japan with the gospel. You can help to lead thousands to Christ.

In my mind I see Christ standing on the shore of a lake. The lake is sparkling in the sunlight. His garments are white and glistening as they were when he was transfigured on the mountain top. He is glorious to behold, and he is beckoning with his hand. In the distance I see a great company of those who are going toward him. Many are blind, but they are being led toward him by a great company of those who have sight. I see many among the leaders whom I know, and there is great rejoicing in my heart.

But hark! Listen! Christ is speaking, and I want to hear what it is he is saying. "Lay up for yourselves treasures in *heaven*, where *neither* moth nor rust *consumes* and where thieves do *not* break in and *steal!*"

Mr. Hart and Mr. Kaufman, you are wrong. Dead wrong! You *can* take it with you. And you can keep it forever!

The Devil's Suggestion

By F. Rodham Dowson

It is too much for you. I Kings 12:28.

MR. Puddy and Connie are two of the characters who lived at 10 Dulcimer street, London, in Norman Collins' story "London Belongs to Me." Mr. Puddy lived in the attic. He was a widower, a morose fat man, often changing jobs and delighting in eating. Connie was an old lady who lived in a room at the back of the second floor of the house and worked in the cloakroom of a night club. Returning from work, Connie was involved in a traffic accident. She wasn't seriously hurt, but Mr. Puddy persuaded her to go to a solicitor and make a claim. To her great surprise, she later was paid £65. Remembering that but for Mr. Puddy she would never have received a penny, she felt she ought to give him half the amount, i.e., £32/10-. This could not be immediately done since the money was in the form of a check. Later Connie decided that since she, and not Mr. Puddy, had been involved in the accident, £15 would be enough to give him. The thought of fifteen crisp pound notes caused her to hesitate. In any case, was it proper for a lady to give money to a man? A better idea would be to buy him a present—say a pair of cuff links. Back in her room, Connie felt a twinge of pain. Perhaps it was an indication of something seriously wrong with her and, if so, she would need all of the £65. A happy idea came to her. She would give Mr. Puddy a tin of soup for his supper. Better still, she would make it herself and take it to him in a bowl on a tray. When she reached for the tin of soup, she found that by adding water one tin could be made sufficient for two people. So she prepared half the tin of soup for Mr. Puddy and took it to him to show her gratitude for his help. Thus, £32/10- became half a tin of thin soup.

Jerusalem Becomes Bethel

The Old Testament tells the story of Jeroboam's rebellion against Rehoboam, followed by Israel's separation from Judah. Religion remained a strong link binding the people of Israel to the people in the south. The former still looked to Jerusalem and its Temple, still felt they must observe the feast days. So Jeroboam built a new secular capital in Israel, erected religious centers at Bethel and Dan with a golden calf in each, appointed priests "not of the Levites," and ordained feast days. He then turned to the people of Israel and said, "You have gone to Jerusalem long enough." A clever man, he appealed to the self-conceit of the people, offering them an easier way and suggesting that their fathers had done too much. Thus Jerusalem became Bethel and Dan.

Years later, when Jesus showed "his disciples that he must go to Jerusalem and suffer . . . and be killed," the disciples were astounded. Why should he leave safety and a degree of popularity for the perils of Jerusalem? Peter tried to prevent him, saying,"God forbid, Lord! This shall never happen to you." To this protest, Jesus replied with a word that revealed the source of Peter's suggestion: "Satan!" It was the devil's idea. Jesus rebuked the devil and went to Jerusalem.

To suggest that some action is unnecessary, that some duty is more than can be expected, to offer an easier, more comfortable alternative—is not this often the way the devil tempts us? If we can be convinced that something is either impossible or unreasonable or quite unnecessary, then we need not fear the pain of a sense of guilt if we respond to the suggestion.

Our Vows and the Church

Consider how this suggestion works concerning our *vows*. How often do people try to defend their failures and shortcomings by saying, "It was too much to expect of me." There has been a rebellion against many of the accepted moral standards—the standards of purity and chastity, of marital fidelity, of honesty—and the plea has been put forward constantly that they were unreasonably high. The devil whispers, "It is too much for you," and down come the standards. See how this works with the vows and promises we have made to our Lord. In God's house we resolve, in sincerity, to dedicate ourselves to his service and to honor and love him.

> Take my life and let it be
> Ever, only, all for thee.

More is involved than being moved emotionally; our wills have consented. Then back we go to work on Monday morning, surrounded by temptations, in an environment hostile to our convictions, with fellow workers who despise our faith. Who can be expected to keep his vows in such a place?

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There is a story of a Brahman at sea in a small boat, overtaken by a storm. As the fury of the wind grew, he prayed, offering an increasing number of sacrifices to his gods if they would save him. At the height of the storm, he promised twenty yoke of oxen; but on reaching land, he called himself a fool for pledging so much. He decided to offer thanks for his deliverance and take a few nuts as a sacrifice. As he walked, he broke the nuts; they tasted so good that he ate them all, and by the time he arrived at the temple, he had only husks to present to his gods in gratitude. Twenty yoke of oxen became a handful of husks; Jerusalem became Dan and Bethel; £32/10- became half a tin of weak soup.

Facing Reality

Consider how the devil's suggestion works concerning our *church*. We believe in "the holy catholic church throughout all the world." In Ephesians we read of a church "without blemish," nourished by Christ, "because we are members of his body." We sing that "like a mighty army moves the church of God." The idea of what God meant the church to be thrills us, calls forth our loyalty and devotion. Here, we feel, is the hope of the world. Then we face the reality of the church in the world—a church far from united, a church weak and blemished, a church which hardly seems to move at all, let alone resemble a mighty army. We take a closer look at *our* church—the one in which we worship—and consider its life and activities. We think of the members and remember their jealousies, their self-righteousness, their narrow-mindedness. Rather than being a *force* for evangelism, the church is obviously the *field* for evangelism. Nevertheless, we decide to work and pray that our church shall be more like the church God meant it to be. It is a hard task, and before long the devil whispers, "It is too much for you. You can be quite happy as a little clique. You can enjoy yourself in the church as it is. You can give money for other people to do the real work of the church. Be content with the church as a club." Again Jerusalem becomes Dan and Bethel.

Full-Grown Christians

Finally, consider how the devil's suggestion works concerning our character as *Christians*. Most of us would agree that a man has a right to be called a Christian when he has repented of his sins, trusted in Christ for his salvation, and entered the fellowship of those who believe. He is, however, expected to grow; the second birth is a beginning, not an end. What, then, is he expected to become? The New Testament leaves us in no doubt. In the words of Jesus, he is expected to become "perfect." He is to strive to be "without sin." St. Paul believes that "all" are to attain "to mature manhood, to the measure of the stature of the fullness of Christ." The same truth was expressed by Charles Wesley in his hymn promising that God should "perfect holiness" in the believer. How ridiculous seems the notion that I or anyone else, with a few exceptions, could ever dream of becoming perfect and holy! It is far too much for us, the devil persuades us. We laugh at the idea. We decide that ordinary Christians should aim at being good, decent, honest folk, and forget that many people manage to be that without professing our faith. No wonder there are as good people outside the church as in it! So perfection becomes decency; Jerusalem becomes Dan and Bethel; £32/10- becomes half a tin of soup.

There may be some who would reply that it is the voice of common sense, of reason, not of the devil, that makes such suggestions. They would argue that God has not the right to expect so much, human nature being what it is. There is one answer to such an objection. God has the right to ask so much from us because he has done so much for us.

My Savior, how shall I proclaim,
  How pay the mighty debt I owe?
Let all I have, and all I am,
  Ceaseless to all thy glory show.
Too much to thee I cannot give:
  Too much I cannot do for thee.

ONE IN A MILLION

A Sermon for Children

By Lloyd N. Whyte

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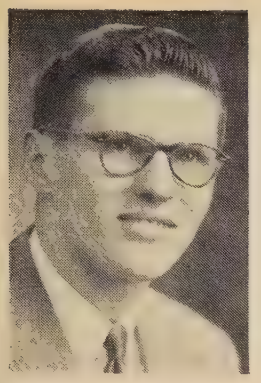
RECENTLY I read something new and interesting about our city's drinking water. A new tasteless and odorless chemical called *fluoride* is being added. The dental society claims it helps reduce tooth decay in children from 35 to 65 per cent. I am sure all you boys and girls are interested in stopping toothaches and tooth decay.

The article got my attention by saying that this chemical is put into the water at the ratio of one part fluoride to one million parts of water. Just think what one little part does.

Haven't you heard your parents and teachers talk about and worry over the breakdown and decay of fairness, honesty and wholesome character in our government and among people in general?

Here is a lesson for us. The chemical is outnumbered one million to one, but it does its job well. Sometimes you and I wonder how we can help Jesus when we are just one among millions of people. Every boy and girl who takes Jesus seriously, accepts him in their lives and follows his pattern of neighborliness, courage, humility and devotion to right and truth becomes just as powerful in stopping the decay of morality and God's principles.

Whenever you drink water remember the service of the fluoride, and also remember what Jesus says: "You are the light of world. . . . Let your light shine before men, that they may see your good works and give glory to your Father who is in heaven."



A Bundle of Rights

By Lowell Messerschmidt

"A man's life does not consist in the abundance of his possessions." Luke 12:15.

AN economist's suggestion that property is a bundle of rights brings a realization that the words *possession* and *ownership* are often confused.

Years ago a new highway was to be built past my father's farm. He was eager to have the road, but a neighbor was bitterly opposed and refused to sell the few needed acres to the state. That did not stop the highway commission. The construction company went right in, cut down trees, graded the road, and, as I recall, completed the paving before this man got his check. In his case, possession did not equal ownership.

There is an old saying that a man's home is his castle. That, too, has qualifications. Agents of the government may enter your house if you have committed a crime and are trying to hide in your home. It is not your castle then.

This means that all wealth is social. No one *owns* anything, and even the possession of property is only by the grace of society. Nothing is a strictly personal, independent creation. The very production of wealth is a cooperative undertaking in which there are three factors: God, the individual and society. God supplies life and the raw materials: land, minerals, grain and the chemical processes. You and I contribute our brain and brawn, our energy, talents and time. Even these are gifts of God. And society furnishes the conditions of need that make trade possible. All wealth, therefore, is social. Society plays such an important part in amassing wealth that the right use of property by the individual is a debt to society as well as to God.

Christian Concern

We are concerned with the use of wealth in society because we are citizens, but we are concerned also because we are Christians. Jesus recognized this in his story of the successful farmer. Here was a man who tilled his land very well. His crops were large, so he tore down his old barns and built more ample ones in their stead. After doing this, he felt that he had achieved security and could take his ease. But that night he died. Here was a man who was successful by most of today's standards, but Jesus called him a fool.

This parable reminds me of a story of early days in the southwest. It was decreed that any man might have all the land he could walk around in one day. A certain settler started out early in the morning. He walked as fast as he could, but soon found he was aiming at more than he could cover easily. So he speeded his pace, walking faster and faster, until he was almost running when he reached his starting point as the sun set. The land gained, he sank down to rest, but died minutes later of a heart attack.

Christian Stewardship

The man who is rich with God is the one who recognizes that God is giver of all things. He recognizes that we possess nothing except by the grace of God. We are here to administer our possessions faithfully for God who is the real Owner. We are bought with a price. God gives that we may use all of these gifts for the advancement of his Kingdom.

I once read a story by a writer who had been in India while it was still under British rule. He described an investiture he had attended. The maharajah of a certain Indian state had died, and his son had reached the age to be crowned. British authorities gave him his ruling powers in a ceremony of great splendor. All the nobles at the court had to show their allegiance to the crown. One by one they came forward, each holding before him on a handkerchief an offering of gold which was presented to the British official seated next to the maharajah. The officer touched it, symbolizing acceptance of their loyalty, but then allowed them to return with their gifts in their own possession for their own use, as long as this was consistent with loyalty to the British crown.

This story offers a parable of our stewardship for Christ. We must bring all that we have to him as an act of allegiance. We must bring our lives, our talents, our time, our property and our money. Christ cleanses our gift and lets us hold it in trust as a steward, to manage in ways consistent with our supreme loyalty to him. The love of Christ constrains us to demonstrate that stewardship is love in action.

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Undiscovered Country

By Ross M. Willis

Psalm 24:1-2.

THE world today is full of modern Columbuses: that is, people who think they are somewhere other than where they are.

When Christopher Columbus set sail from Spain, he was trying to find a new route to the East Indies. His long, tedious voyage across the Atlantic finally brought him to land he believed was the one he sought.

After landing and exploring the new area with great vigor, Columbus returned to Spain with samples of what he had found, making his ship a virtual Noah's ark of the 15th century. Spain, his sponsoring country, along with most of the known world, rejoiced with the explorer in the discovery of what was thought to be a new-found route to the East.

Not until about a decade had elapsed did a navigator by the name of Amerigo Vespucci make the startling discovery that Columbus had never reached the East Indies, but that his trip had been permanently stopped by a long continent that stretched nearly from pole to pole far out in the Atlantic—a continent that he named *America* for himself.

Land of Thanksgiving

This illustration is used to point out the fact that there are a great many people like Columbus when it comes to giving thanks. They never really get as far as they think they do. Instead of sailing all the way to their ultimate objective, their ships of thanksgiving are washed up onto the beaches of habit and custom. Like Columbus, such people think they have reached their goal when they actually have traveled less than half the distance. The undiscovered country of thanksgiving still lies far beyond them.

In exploring the land of thankfulness, we must realize that true thanksgiving goes beyond a mere "thank you" for the gift received to a sincere appreciation of that gift on the part of the recipient. This initial thought means that this exploration will not be an easy one, for it will be necessary to cultivate an appreciation of the things we have. It means that we must recognize and appreciate the fact that we are constantly receiving gifts from God, whose flow of generosity to us never ceases. Cultivation of such an appreciation is often overlooked, and in this oversight we have allowed the lands of appreciation to erode into a virtual dust bowl.

In his own humorous way Will Rogers expressed this when he said:

> In the days of its founders, Americans were willing to give thanks for mighty little, for mighty little was all they expected. But now neither government nor nature can give enough but what we think it is too little. In the fall of the year, if the founders could gather in a few pumpkins, some potatoes, and some corn for the winter, they were in a thanking mood. But if we can't gather in a new car, a new radio, a new tuxedo and some government relief, we feel like the world is against us.

The story is told that Robert Schumann, the German composer, wanted to give his wife a gift of appreciation but found himself with no possessions and no money. Because of his destitute condition he decided to give his wife the only thing he could: a portion of his talent. With this thought in mind, he wrote for her the song "Traumerei." When Clara Schumann heard this beautiful melody, she immediately wanted to show her appreciation through a gift in return; but like her husband, she found herself destitute of possessions. Finally, after much deliberation, she pulled from an old box a torn and dusty book and handed it to him. It was her diary. She gave it to him, she said, as a symbol that all her thoughts, emotions and expectations were now his. Like Mrs. Schumann, we must be willing to give our thoughts, emotions and expectations as a sign of appreciation to the God who is continually showing us the way of life.

Love for the Giver

In our discovery and exploration of this comparatively unknown country of thanksgiving, we must learn that it is necessary to go beyond an appreciation for the gift to a love for the giver. The gift is comparatively meaningless unless the giver is appreciated.

In the early days of our country, the emphasis was not upon the gifts, but rather upon the giver of these gifts. The Scripture selected by our Pilgrim Fathers for the first Thanksgiving was Psalm 24:

> The earth is the Lord's and the fulness thereof,
> the world and those that dwell therein;
> for he has founded it upon the seas,
> And established it upon the rivers.

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These pioneers felt that they had something to be thankful for though 75 per cent of their number had died in this new venture; still they gave thanks to the giver—God.

There are many illustrations of the value of giving thanks to the giver. Parents, to a great extent, can give a child just about everything he needs. They give the child a beginning and the mother nurtures the child. Then she gives birth to the child. Through the early years both parents guide, train and direct their young son or daughter. They go without many things to supply the child's needs and wants. Perhaps new clothing is needed by the parents, but they deprive themselves for their child. The house should be painted, but there are high school graduation fees. A new car has long been needed, but it is sacrificed for college tuition. If, in all this, the child does not learn to cultivate a true love for his parents—the givers—he misses the real meaning of all this sacrifice. If he learns to expect these sacrifices as a duty and not as an outward expression of love, he misses the richest experience of love a human can develop, and a great portion of his life remains immature.

In the exploration of this unknown country of thanksgiving, there is a third vital discovery—the importance of sharing with others the things we have received.

Everyone dislikes a miser. We usually think of a miser as someone who owns a large sum of money that he has accumulated by refusing ever to share his wealth with anyone. But there are many spiritual misers also.

The prophet Amos saw selfishness, and he frowned upon it with disgust. To the spiritual misers of his day, he said:

> Hear this word that the Lord has spoken against you. . . .
>
> "You only have I known
> of all the families of the earth;
> therefore I will punish you
> for all your iniquities."

In this manner Amos warned the people that, simply because they thought they had the privilege and blessing of the Lord, they were not safe for all time. He told them that they were expected to use this privilege and blessing to help others. Those who have are obligated to share.

So it is with Thanksgiving, our distinctive American holiday. It celebrates no battle, no fall of the Bastille, no birth of a nation, no anniversary of statesman or conqueror, no writing of a document or inauguration of a ruler. But it can represent one great principle. It can represent the exploration of a land of undiscovered gratitude. With the explorers, let us cry "Eureka!" We can find the true meaning of Thanksgiving by developing an appreciation for the gift, a love for the giver, and a willingness to share with others.

Titles and Texts

What Pulpit Readers are Preaching About

Luther Bostrom, First Presbyterian, Oakfield, N. Y. "Think about the Best." Phil. 4:8—*Finally brethren, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things.*

Wesley V. Hite, Kessler Park Methodist, Dallas, Tex. "Balanced Religion." Matt. 23:23—*"These you ought to have done, without neglecting the others."*

E. Harold Klingel, First Evangelical and Reformed, Sugarcreek, Ohio. "You—Unlimited." Col. 2:10—*You have come to fulness of life in him.*

L. W. Hauter, First Presbyterian, Oelwein, Iowa. "A Touchback for God." Gen. 50:20 (Moffatt)—*You meant to do me evil, but God meant good to come out of it.*

Charlie W. Shedd, First Presbyterian, Ponca City, Okla. "What's the Matter with Money?" Luke 16:13—*You cannot serve God and mammon.*

Robert J. Hodgen, Congregational, Gilbertville, Mass. "Time." Psalm 90:2, 4—*From everlasting to everlasting thou art God. . . . For a thousand years in thy sight are but as yesterday . . . as a watch in the night.*

Graham R. Hodges, First Congregational, Ticonderoga, N. Y. "Adjusting Yourself to God's Demands." Matt. 6:24—*You cannot serve God and mammon.*

William I. Newman, Bethany Congregational, Los Angeles, Calif. "The Divine Woodsman." Matthew 3:10—*"Even now the ax is laid to the root of the trees."*

Andrew Perrin Burton, First Baptist, Rensselaer, N. Y. "A Church on Fire." Acts 2:3-4—*And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost.*

Norman Donald Newman, Methodist, Cedarville, Ohio. "The Desire of Every Man." John 14:8—*"Lord, show us the Father, and we shall be satisfied."*

Ansley Cunningham Moore, Sixth United Presbyterian, Pittsburgh, Pa. "A Layman's Religion." Acts 8:35—*Then Philip opened his mouth, and beginning with this scripture he told him the good news of Jesus.*

A Pulpit Prayer

By F. H. Ferris

Pastor, Fairmount Presbyterian Church,
Cleveland Heights, Ohio

OUR God, our help in ages past, our hope for years to come, as once again we gather in this hallowed place, give us such a sense of thine indwelling presence as may give us utter confidence in thee. It is not thy gifts we crave but thee. It is only when we lose sight of thee that we have fretful days and sleepless nights; only when we forget that the eternal God is our refuge and that underneath are the everlasting arms that we become anxious for the morrow.

We come to thee because we long for what is real. We have followed the will o' the wisp pleasure to find that it leads to satiety and that nothing makes us so sad as our cheap joys. We have heeded the siren voices of selfish success, and they have mocked and betrayed us. We have made a fetish of security, knowing in our hearts that in this precarious life there is no such thing as security. We are beginning to suspect that our only security is in thee—man's dwelling place in every generation. We have learned to our cost that the things that are seen are transient. Now we want to stay our souls on the things that are eternal.

We thank thee for the privilege of living in these momentous days when an old age is dying and a new is struggling to be born, when the things that can be shaken are being shaken; that the things that cannot be shaken may remain; for the knowledge that, in a day when many things in which men put their trust have failed us, thy mercies have not failed; for the beauty of the world and an increasing measure of the blessed light of the sun; for glorious light-filled days in what is sometimes the dreariest season of the year; for the constancy of the earth and the fertility of the soil, the unbroken promise that while the earth remaineth seed time and harvest shall not cease; for the tasks through which we can minister to others and forget ourselves; for health when we have it and for what we may learn from illness; for happiness when it is ours and for the insights born of sorrow; for the victories we are able to win over temptation and the fact that temptation comes, for only as we strive against evil do we become strong; above all, for him in whose face we see reflected the light of the knowledge of thy everlasting glory.

May we have that mind in us which was also in him. To this end quicken and illumine our minds as we seek to explore his. Help us to hear these words as though we had never heard them before, to ponder them as we have never pondered them before: "I am the way, the truth and the life; no one comes to the Father, but by me." Amen.

Bulletin Board Sentences

Contributed by Eugene A. Schneider, St. John's Evangelical and Reformed, Council Bluffs, Iowa

GIVE GOD AN HOUR, AND YOU WILL BE WELL PAID.
BIG PEOPLE GIVE PRAISE; LITTLE PEOPLE SEEK IT.
SOME PEOPLE THROW THEIR TONGUES IN HIGH GEAR BEFORE THEY HAVE THEIR BRAINS GOING.
THE LINE OF LEAST RESISTANCE MAKES MEN AND RIVERS CROOKED.
IF YOU CAN'T STOP, PRAY AS YOU GO BY.
IN OUR ATOMIC WORLD, ALL MEN ARE CREMATED EQUAL.

[Through this column, Pulpit readers share their bulletin board suggestions with one another. The editors will be glad to continue this feature as long as our subscribers continue to send their suggestions.]

Big Person in a Small World

IT may be that men are actually no more divided than they have been in the past, but social and spiritual divisions are far more dangerous now than in a day when physical distance kept them away from each other. It was hoped that new inventions of the last century—television, radio, mass-circulation newspapers, and the airplane—would bind men closer together and mold them into a universal citizenship in keeping with their new physical proximity. But these very technologies have been appropriated by selfish groups to be used in promotion of their own interests; they have been used to divide and subjugate men rather than to unite them. By radio we can gird the world with sound, but what have we to say? Insofar as communication between East and West is concerned, most of our energies have gone into propagandizing each other and trying to jam each other's broadcasts. It has been said that radio was invented just when people had nothing to say to each other. And television was invented when most people were looking for a place to hide instead of trying to exhibit themselves to mankind. It will take big persons to live in a small world—persons who understand real conflicts of interest and do not gloss over them, but who are yet capable of larger perspectives and of formulas for reconciliation of opposing points of view; persons of steadfast loyalty and high faith; persons who know that all life on earth is of universal significance because all men are sons of one common Father.—*Liston Pope, Dean, Divinity School, Yale University, in an address before the Chicago Sunday Evening Club.*

Pulpit Post

Such Preaching *Fills* Churches

SIR: Allow me to thank you for publishing (Aug.) the letter from Roy W. Abel, Los Angeles attorney. Somehow I had overlooked "The Great Fear" (June). Seeing Abel's letter, I read the sermon. Magnificent! It had the ring of Peter's sermon on the day of Pentecost (Acts 2:14-42). No, Mr. Attorney, that isn't the kind of preaching that empties churches. It is the kind that *fills* them.

Seventh Street Christian, F. W. BURNHAM.
Richmond, Va.

Hymn Wanted for Evanston

SIR: In cooperation with the World Council of Churches, the Hymn Society of America is inviting contributions of new hymn texts suitable for use in connection with the Second Assembly of the World Council of Churches to be held next year in Evanston, Ill., and at similar gatherings. Hymns submitted must be based on the assembly theme, "Christ—the Hope of the World." The society will publish one or more of the best hymns submitted, and one will probably be sung at the assembly. All will be made available for other church assemblies and for hymnbook publication. Texts should be written to well known meters and sent before Dec. 1, 1953 to the address below.

294 Fourth Ave., HYMN SOCIETY OF AMERICA.
New York 10, N.Y.

Bulletin Board Influences

SIR: The suggestion that you print slogans for use on outdoor church bulletin boards appeals to me. I frequently use short verses of Scripture, but I have found the other type of message very appealing, especially to non-churchgoers. Frequently I see them reading the terse sentences on our board. Indeed, on a number of occasions when I have used the space for other purposes, passersby who were utter strangers to me have stated that they missed the slogans.

In one instance, I was called into a home for pastoral help because of a sentiment that appeared on our board; in another instance, an entire family was attracted to our church because of a quotation, and finally came into our membership.

Let me, then, express the hope that there will be sufficient interest to justify your printing five sentences each month. I am appending five from my collection, though not claiming originality for any one of them.

Ravenswood Presbyterian, CLARENCE N. WRIGHT.
Chicago, Ill.

[See page 22.—THE EDITORS.]

'The Word'

SIR: "The Word," by Clyde M. Allison (Sept.), seems to me an effort to copy the late Peter Marshall, whose style was unique with him. However, if the writer of this particular sermon has used it for years and finds it helpful, I am sure he should continue to use it.

I have greatly enjoyed The Pulpit for nearly 18 years.

First Methodist, H. ELLIS THOMAS.
Uvalde, Texas.

Enslin's Face Is Red

SIR: My face is definitely red. I concluded my September column with an incident so ineptly told that I must have seemed to most readers to have delivered myself into the hands of my critics by doing precisely what I had repeatedly protested against—making oneself the hero of an anecdote so old that Adam snickered at it. Actually, and for the record, the incident did (page Ripley) happen to me precisely as chronicled. At that time, nearly 40 years ago, I was a callow kid in the early weeks of my first summer's preaching, in Monroe, Me. I had never heard the old wheeze before, and it crushed me. That night I never slept a wink. There are some things one just can't forget, and for me that was one of them.

As I wrote the column, I failed stupidly to realize that the way I had told it might lead the reader to think that I was pretending that my experience was the start of that saga. During the past four decades I have long since learned that it is far older than good Mrs. Parker, my state-of-Maine hostess, and that she had simply found an appropriate time for its repetition. My sin is twofold: (1) it was witless to use at all a chestnut at which even innocent little children are bored stiff; (2) it was just dumb not to have had the ordinary intelligence to guard myself from a ridiculous position which I had in no wise intended. So my face *is* red—blistered, in fact. Zeus is said occasionally to have nodded; I have never ascended to the top of Olympus. My foot slipped on a slope of no elevation at all.

Crozer Theological Seminary, MORTON S. ENSLIN.
Chester, Pa.

Television

SIR: Allow me to add a footnote to "Television Tests the Minister" (Sept.).

Why don't ministers take the example of Bishop Sheen and bring the gospel into thousands of homes via TV? It's simple. All you have to do is to be another Bishop Sheen.

Hurrah for the suggestion to supplant pastoral calls with a television appearance. I'm sure the TV station managers wouldn't mind. In case a family needs pastoral help, it could drop a penny post card to "Heartache" in care of its local TV station. An ordained minister could be sent to it without delay and without cost or obligation.

DIOGENES CRUIKSHANK.

SIR: The September Pulpit brought delight as well as insight. "Griswold is Griswold and Enslin is Enslin, and never the twain shall meet." Or shall we say that you don't let your Griswold know what your Enslin is doing? How about getting the two on the American Forum of the Air! For my money I'll take Enslin.

Charles Town Methodist, ROBERT H. HILLER.
Charles Town, W. Va.

The Pulpit and Posterity

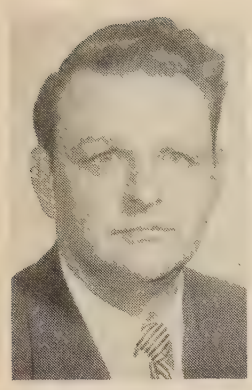
SIR: We are planning to have a cornerstone-laying ceremony in connection with the erection of a new church sanctuary. Our intention is to place in the receptacle copies of current denominational and interdenominational religious periodicals for posterity. I want to include a copy of the September 1953 issue of The Pulpit as I have been a subscriber for many years.

First Baptist, M. C. JOHNS.
Fairmont, W. Va.

'His Eye Is on the Sparrow'

SIR: Clifford Nelson gives us a practical and well developed sermon in "His Eye Is on the Sparrow" (Aug.). His thought is good, but his knowledge of sparrows is superficial. He states that he has discovered only one bird of the family—the song sparrow—that can sing. As a matter of fact, many birds of the sparrow, or finch, family sing beautifully. The field, swamp, Savannah, vesper, white throat and white crowned sparrows, the purple finch, the goldfinch and many others, including the grosbeaks and buntings, are not only lovely singers but birds of gorgeous plumage. I presume Mr. Nelson had the common English sparrow in mind especially, but as a bird lover I want to give the wonderful sparrow family a break.

Newbury, Mass. GEORGE A. BUSHEE.



The Proper Subject of a Sermon

By George C. Stuart

THE beginning preacher as well as the veteran pulpiteer often may be confused by contradictory advice as to what to preach. Some members of his congregation are apt to tell him to preach the Bible; others ask that he preach the gospel; many demand that he deal with the urgent spiritual needs of his people. Some insist that the preacher be a prophet, crying out against the social crimes of his generation; others claim that primarily he is not a Jeremiah but the parish teacher of religion.

The one point of agreement among all the preacher's advisers is that every sermon ought to have a good subject. This is really very good advice—so good, indeed, that it is often overlooked. A good subject is the strength and joy of the sermon. It is like a low pressure area on the weather map, drawing laden currents of interest and enthusiasm to its center. A good subject insures that the preacher will have the point of view, the interest in the methods of creation, and the power to preach. Many sermons die because they have no proper subject.

Subject vs. Topic

A good subject is that aspect of Christian experience which continually excites the preacher's interests, moves his emotion, and fires his imagination. If the Bible, the gospel, and the great Christian truths are to be preached with effect upon the spiritual needs of our time, they must march through the pastor's brain, flow through his feelings, and determine his will. His best subject is that perspective of the Christian adventure which stimulates a lively response in the preacher himself.

A *subject* is not a *topic*. Many sermons with the same subject may have a different topic for each. A *subject* is the area of intense concern which may bind together a year or many years of preaching. A *topic* is but a single feature of that subjective concern, that passion, that sense of adventure which gives direction and force to our whole Christian experience. A. J. Gossip was suggesting a pastor's sermonic subject when he wrote, "A man must have a passion for Jesus Christ in order to preach." Out of concern for Christ will come many topics.

Some preachers are stimulated by ideas; others are motivated by practical situations which demand immediate attention; still others respond to the high call of character in action. Yet every one who carries his listeners with him does so because of the intense concern of the preacher himself. The power of his own sincerity creates the atmosphere in which the ideas, situations and personalities are most vividly realized.

Consider, for instance, the sermons of Harry Emerson Fosdick. Each revolves about a single human problem or life situation whose solution becomes apparent in the light of Christian conviction and experience. Dr. Fosdick is fascinated by the human predicament. He is constantly searching for a new way to present the same subject: Christian experience is the difference between a mess and a mission in life.

Examples

Or look at the sermons of Clovis Chappell. He is deeply moved by the personalities in the Bible. Most of his sermons deal with the difference that Christian character makes in life. Even his sermons dealing with doctrine find their liveliness in his portraiture.

If we consider the sermons of George A. Buttrick we see at once that this preacher is primarily interested in the intellectual climate of our generation. He wants to immerse our ideas in the fountain of the cross.

Edgar DeWitt Jones is deeply stirred by the personality of Jesus and the lives of those who lived and worked with the Master. He constantly measures the stature of Christ against the men and movements of our time. He makes us see the difference.

Each of these successful preachers has found his subject—that aspect of the Christian hope to which he can give a wholehearted "Amen."

Any subject to which a minister is indifferent is a bad subject for him. This is the reason why the preacher must be very careful in accepting suggestions for sermons from the members of his congregation. By a miracle, a few of these proposals may strike sermonic fire, but the majority will become mere assignments if they are not carefully screened through the preacher's own spirit. In general, it is better to thank the one making the suggestion and forget it. If a sermon is to make a difference in the lives of those who listen, one's topic must have its source in a subject that makes a difference to the pastor.

Avoid Imitations

No preacher who will use another man's sermon has a subject of his own. Imitation is no equivalent for concern. Once I listened while a young Timothy delivered a sermon I had heard from the lips of its creator a few weeks before. The first man had a subject, a real passion for the reality which possessed him. The thief fooled nobody. He had no subject of his own.

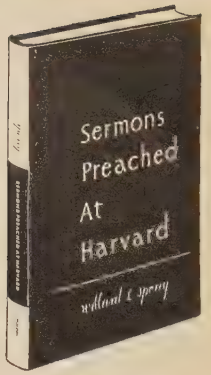
Many preachers try to substitute skill for a subject. It doesn't work. No amount of skill will make up for a lack of passion. Integrity will flicker and go out if style precedes the story. If the preacher has found his story, he will find a way to make it vivid, concrete and important for others. If he has never feared death and found the perfect love that casts out fear, he cannot preach with effectiveness on the Christian's answer for fear. Leslie Weatherhead is aroused by the effect of fear on our personalities. He has made it one of his best subjects. His concern is the finest part of his eloquence.

Doubt is one of the major themes of our generation. Some preachers have learned to thank God for their doubts. Since they have learned to question their doubts, their hesitations are in the service of their faith. Such men are good shepherds for their wandering flocks.

The pastor should preach about a subject that consumes his interest, impels his emotions, and arouses his curiosity to know more and more. This is the real source of preaching, feeding the imagination and developing that infinite capacity to take pains which is the joy of the good worker.

GEORGE C. STUART is pastor of First Christian Church, Bloomington, Ill., the church Edgar DeWitt Jones ministered to from 1905 to 1920. Stuart is a graduate of Texas Christian University, where he taught in the department of religion from 1945 to 1948. He has served previous pastorates in Texas and Tennessee, and is about to receive his Ph.D. degree from Vanderbilt University.

22 distinguished sermons



SERMONS PREACHED AT HARVARD

by Willard L. Sperry

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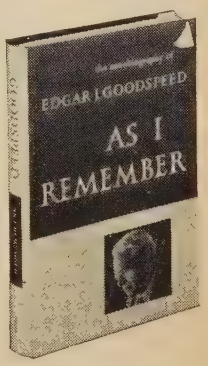

AS I REMEMBER

by Edgar J. Goodspeed

Eighty crowded years of consequence in the religious and academic life of America here pass in review, recalled by the greatest living New Testament scholar.

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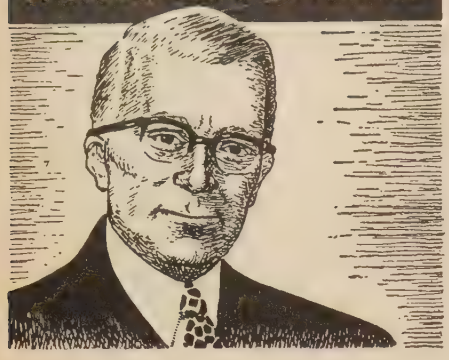

"It won its favor by its flavor." Could there be a stronger recommendation? When flavor fails, life fails. There is no such thing as a "mere" matter of taste. Taste matters most and can never be quite as "mere" as the slogan indicates. And people of taste count in inverse proportion to their numbers.

To apply this lesson to insurance looks like one of the labors of Hercules. And yet, its relevance can easily be discovered. Instead of looking upon this experience as comparable with that of paying taxes, the process can be like that of an enjoyable dinner in the most excellent company.

The best people know that this is true. They may be found among the men and women serving churches throughout our land. Their faces glow with satisfaction as they speak of the way their lives have been tied up with the Presbyterian Ministers' Fund. Men and women of real distinction, living in the parsonages, manses and rectories over the land, like the tone that marks the work of the oldest insurance company.

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"More than a Business—an Institution"

Sermon Summaries

Mankind's Favorite Blind Spot

By C. Stanley Lowell

Pastor, Wesley Methodist Church, Washington, D. C.

Mark 12:38-44.

THERE is something about the glitter of gold that is hard on the eyes. When men look too long and too fondly at their money, it seems they cannot see it or life in true perspective. Money induces at least three kinds of optic affliction: *total blindness, astigmatism* and what we may call the *fixed stare.*

Mankind's favorite blind spot always has been money. Men are traditionally conservative where material things are concerned. We must recognize in all fairness, however, that money's natural conservatism can be inhibiting. Close associations are the glory of life, yet there is a danger in them, as, for example, in father-son, mother-daughter relationships. What should be lovelier and more essential to sound personality? Yet such relationships, wonderful as they are, may be misused. There is such a thing as "smotherlove." Our association with money is comparable.

The Holy and the Material

Taken in normal, proper course, association with money is good. Of it are born thirft and frugality. When a man is fond of his money, he will not lightly throw it away, but will save it, spend it judiciously and give it wisely.

Too close devotion to money, however, can lead to *money blindness,* an affliction not unlike snow blindness. The individual sees money so continually that eventually he cannot see anything else. The trouble is that when people get close *to* their money, they tend to grow close *with* their money. A man who walks and talks money, who sleeps and eats money, is not a man. He becomes something as cold and mechanical and inhuman as money itself. Here love has gone beyond the rapport and mutuality which true love envisages and become, like "smother" love, "smoney" love. Money has combined with the man to become money only!

People may also develop a serious case of *astigmatism* with regard to money. Astigmatism is an optic ailment in which the eyes do not focus properly. Things are not seen in their proper perspective and relationship. Astigmatism applied to money is very common. In this area men often see things in a lop-sided and catawampus way. There are, for example, the so-called spiritualizers who keep saying that the church is such a holy proposition that the mention of money in connection with its program is sinful. I must say that I have never taken this complaint too seriously. I have discovered that, as a general rule, those who decry any mention of money in a church are the ones who give nothing.

But let us assume for the moment that such objections are entirely sincere, that this particular type of blindness is real and not faked. Let us answer these objections by noting that the Scriptures do not hesitate to mention money. It is hard to open the Bible anywhere and go five pages in either direction without finding some mention of money.

Jesus was well aware of the importance of money to man. He had a treasury for his group and appointed a treasurer to be in charge. When Jesus was dealing with Zacchaeus about his soul, the first question that came up was money. When Jesus talked with the young ruler about his soul, the first question that arose was money. He told several parables about money and had a good deal to say about its potential evils and dangers.

Due Proportion

Anything as important as money cannot be divorced from religion. We practically eat money—the steaks we eat cost hard dollars. We wear money—dresses and furs and suits are not passed out to anybody who takes a fancy to them. The hat you wear is cash; your shoes are bills. We burn money—in the form of fuel oil, coal and tobacco. We laugh with money—paying it out for theater tickets, circuses, ball games. We sleep in a bed that cost money, under a roof that cost money. We are awakened by an alarm clock, timed by a watch, bathed in a tub to the accompaniment of soap and water and towels, walk down a stairway or over a rug, sit on a chair, eat a breakfast using silver and linen and dishes, all of which cost money. We step into an automobile which cost money, turn on the motor powered by gasoline that cost money, and drive to a church that . . . . Here is the point where so many drop out!

A Spiritual Institution

To be sure the church is a spiritual institution. It is concerned with the spiritual side of man's life, with the ideals and convictions by which he lives. But you cannot offer that as an alibi for failing to pay the church's bills. You cannot tell the fuel dealer and the utility company that this is a spiritual institution which cannot be bothered with such materialistic considerations. Indeed, when we withhold from the church money it needs to operate, we help make the church less of a spiritual institution. For when the church leaders have to dissipate their energies, worrying about unpaid bills, they are unable to concentrate on the spiritual ministries which are their primary concern.

Some people are willing to concede that, while the church is a spiritual institution, it does need money to exist—some money, that is. They will pay $3, $4 or $5 for a ticket to a play or concert, or spend $10 or $15 on a casual shopping spree. Then they will go to a church service, drop a quarter or a dollar on the plate, and be impressed with their generosity. When one goes to a church service, one should never think of putting less on the plate than a casual evening's entertainment would cost. Is God less valuable than Bob Hope or the National Symphony?

Antequated Ideas

Another type of visual difficulty attendant upon church giving is that of the *fixed stare*. This peculiar aberration is characteristic of an inflationary period such as we are now experiencing. It is the affliction of people who recognize that churches must be financially supported and do make their contributions, but they make them in the light of bygone days. Their gaze is fixed on the need of 15 years ago rather than on the need today. Now there is a simple test by which one may discover if this affliction is troubling him. Compare the amount you are giving to the church today with the amount you gave 15 years ago. Everything has doubled or more than doubled in price since then. Houses cost twice as much, taxes are twice as high, groceries and clothing cost twice as much. And this is a point which should not go unnoticed—your income is just about twice as much. Where is your church giving? If it is just where it was 15 years ago, you know you are afflicted with the fixed stare. There is only one remedy for the fixed stare; that is to unfix it. This may come hard if it has been fixed for so long that it is frozen, but a painful wrench now is better than atrophy. If the shock of making the total correction in one treatment promises to be too painful, the patient might make the adjustment in easy stages, adding 25 per cent now, 25 per cent next year, and so on until the cure is complete.

Sometimes people want to know how good their religion really is. They want to test it and learn just where they stand spiritually. This is not always an easy thing to determine since spiritual values cannot readily be measured by objective standards. Yet there is one simple, acid test that can give every single member of this church some indication of the answer he seeks. He can apply to himself this question: "What percentage of my income do I share with my church?"

Sweet Sleep

"He giveth his beloved sleep"—
There's comfort in that teaching;
But not too much for me—not when
They sleep while I am preaching!

EVERETT W. LORD.

Enough Insurance

By J. Francis F. Peak
Pastor, First Baptist Church, Wildwood, N. J.

IT isn't about marine insurance, or fire insurance, or life insurance that I want to speak. It is about another type of insurance—spiritual in-

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surance—protection against the experiences of life that threaten the peace and stability of our souls.

With spiritual insurance as with other kinds of insurance, in days of fair weather and good health, when all is going well, it often seems foolish to pay so much for protection. Then suddenly something happens. We have to deal with an emergency. How well we handle it depends on whether we've kept our spiritual insurance in force, for no man has more religion than he can command in an emergency. Here is where the religious man has the advantage over the non-religious man. He handles his crises well because he has prepared himself long before the unpleasant event.

Spur to Progress

Frequently, of course, the value of carrying spiritual insurance becomes quickly apparent, as it did in the experience of a man whose story is told by Norman Vincent Peale. He irritated people and they irritated him. Then one day he met a spiritual teacher who told him about praying in advance in preparation for the day's difficulties. It was like taking out insurance to protect oneself from losses. He tried the plan one night, praying for everybody he would meet the next day. The day was wonderful and marked a change in his life. "It works to pray in advance," he assures us.

Many people have had the unpleasant experience of discovering that their insurance does not cover their particular loss. This can happen with spiritual insurance, too. It may be that we've insured ourselves against failure but not against success. A man may do well so long as he is struggling to succeed. But one day he turns the corner of success, and success goes to his head. He moves in faster circles, ignores old friends, neglects his obligations to church and God. Yes, it's often easier to win success than to use it wisely.

Occasionally a property loss, partly or wholly covered by insurance, works out to our benefit by causing us to make improvements we had been deferring. Often also in our spiritual experience what appears to be a calamity actually turns out to be a spur to progress, working to our advantage, toughening our character, leading us to find success in an area where we had not thought to look for it.

Widening Circle

Taking out spiritual insurance, from one point of view, is like taking out life insurance. We do it not for our personal benefit, but for the good of others. To be sure, there is personal satisfaction in knowing we have provided to the best of our ability for our dependents. Likewise, to take out spiritual insurance by good, clean, upright living does not benefit ourselves alone, although it most certainly does that, for we reap what we sow. Good living benefits other people—our loved ones first of all; our neighbors and friends also; others, too, in a widening circle.

The Bible has nothing to say about insurance, but it has plenty to say about the kind of living which is premium paid against the day of spiritual need. Recall Jesus' parable about the man who built his house upon the rock!

A Disturbing Religion

By Ernesto G. Merlanti

Pastor, Presbyterian Church of the Evangel, Rochester, N. Y.

"These men . . . are disturbing our city." Acts 16:20.

A PRINCE of the pulpit of a century ago, Frederick W. Robertson, once said, "It would seem that a certain shock is needed to bring us in contact with reality." The statement reminds us that religion is first of all a disturbing force.

Perhaps the saddest commentary against Christians today is their failure to disturb the evil in the lives of people and communities. The behavior of Christians is not always so distinguished as to make the rest of people say, "These men are disturbing our city."

A few months ago three C.I.O. representatives, including John G. Ramsay, a member of the Commission on Evangelism of the Presbyterian Church, U.S.A., were beaten up at Hazelhurst, Ga. They were in the city for the purpose of organizing a local union of the employees of the Cook Lumber Company. Hazelhurst's most prominent citizen is a Mr. Cook who is also known for his support to many of the churches in town. That the three labor organizers were assaulted, beaten and forced to leave town to save their lives is most deplorable. But what is even more tragic is the silence of the local churches whose ministers had previously expressed approval of the project. Religion has no redemptive message if it fails, first of all, to disturb man's conscience and mind.

Jesus is a most disturbing person and our Lord had no intention of administering a sedative to a sick world. His supreme interest and final goal was the cure of man's illness, whether physical or moral. He knew then as we know now that there is no cure unless the character of the disease is known, and it is always disturbing to be told of the presence of sickness. But Jesus did just that. "Woe to you scribes and Pharisees, hypocrites!" He denounced, and then proceeded to enumerate one by one the nature of moral diseases responsible for their social blindness and spiritual decay. Of course they did not like it and were disturbed. Jesus did not hesitate to call king Herod a "fox." Our Lord jolted Nicodemus by telling him that he was not a man but a shadow; that he must be born again if he ever wished to become free rather than to remain a "yes" man to the economic injustices, social inequalities, and religious superficiality of his time. It is always disturbing, at first, to come face to face with Jesus of Nazareth. When religion does not trouble our conscience, we are immuned from its healing power.

A Troubled Conscience

Lewis E. Lawes, the famous warden of Sing Sing, knew what he was talking about when he said, "The criminal whose only concern is the fear of being apprehended without exception dies a criminal. But on the other hand, the fellow whose conscience is troubled by his crime has a fair chance to be restored to society and to a good life."

We are mistaken if we think that Jesus' parable of the two men engaged in prayer—the Pharisee and the publican—was told only to impart a lesson on humility and sincerity. The lesson is deeper than that. It teaches that a man never grows in moral stature, never attains inner serenity unless first his God, his religion, comes to trouble his soul and mind. The publican, troubled and humble, left the Temple strengthened by his communication with his God.

Repentance Needed

In his first epistle, John wrote: "If we say that we have no sin, we deceive ourselves, and the truth is not in us." We forget that Jesus' first request for entering the kingdom of God is to repent. Repentance comes when the conscience is disturbed; it is the first step on the road to courageous and triumphant living. The Italian scholar and historian of the 16th century, Paola Sarpi, once said, "Great personalities in history seldom did sing their own praises, but always confessed their own limitations. Troubled by their conscience, they grew in moral stature, and thus they became the real nobility of mankind."

How much do we and our civilization owe to men whose Christian faith and conduct have caused people to say of them, "These men are disturbing our city"?

Bulletin Board Sentences

Contributed by Clarence N. Wright, Pastor, Ravenswood Presbyterian, Chicago

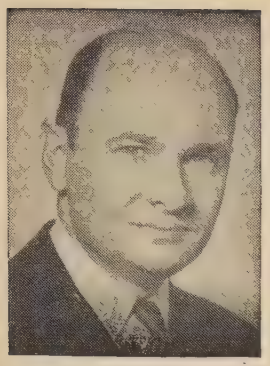
Bearing another's burden lightens one's own.

Religious indifference is worse than religious differences.

"You cannot do a kindness too soon, because you never know how soon it will be too late." —Emerson.

Worship renews the soul as sleep renews the body.

A boy loves his mother, but he imitates his father.



Come Let Us Worship

By Clarence Seidenspinner

The Acts of Adoration

THE point at which most services of worship fail is the moment of adoration. Pastors and people somehow don't get to the place where they see "The Lord, high and lifted up." If this moment of exaltation never comes to them, the other important phases of worship are not likely to have much reality.

Examination of many services leads me to believe that often adoration is never achieved because the people are not offered the proper liturgical opportunity for it. The moment is crowded into an opening hymn, perhaps, with the invocation and Gloria following it. Of course, such an opening is better than nothing, particularly if the hymn is well chosen. The Gloria Patri is bound to be effective, the invocation seldom so. By its very petitional nature, it is not a moment of praise. The most recent service that I visited began with a hymn of adoration and invocation, namely, "Come, thou almighty King," and was followed by the invocation and the Lord's Prayer. This was followed by a solo definitely thematic in nature. As a result, the congregation missed those moments of eagerness and expectancy, of holy silence and wonderful mysticism which lead to the very throne of deity. What can be done to enrich this moment?

Early Liturgies

An examination of the historic liturgies indicates the interest of the early church in this phase of worship. The Roman mass, for example, begins with the ascription, "I will go unto the altar of God, to God who gave joy to my youth." This is followed by other portions of related psalms, particularly the 42nd which reflects man's love for God and his adoration before him. The confiteor, the introit, the Kyrie and the Gloria in Excelsis Deo continue this expression of humility and wonder on the part of man in his initial moments of fellowship with God.

The Eastern liturgies often express the same general spirit. For example, in the liturgy of Malabar, which is the Catholic branch using the East Syrian rite, the celebrant begins the service with the traditional triune invocation, followed by some of the old words of the Sanctus and the ascription of praise, "Praise be to thee, praise be to thy most excellent Trinity, world without end." This is then followed by the opening words of the Gloria in Excelsis Deo. In the Chaldean liturgy, after the triune invocation, the Sanctus is sung by the choir. The divine liturgy of the ancient Christian fellowship begins with a series of responses between celebrant and congregation that reflect some of the adoration of the psalms. This is followed by the Gloria. These examples from the older services suffice to underline the point that worship needs an ample movement of adoration if it is to be effective.

Finest Fulfillment

This is recognized in some of the newer books of worship. The Methodist communion service, for example, begins with the fine words of adoration read responsively between minister and people. In the *Book of Worship for Free Churches,* used by the Congregational Christian Churches of America, the basic service opens with the doxology, the invocation, the Lord's Prayer, a hymn of praise, a responsive reading and the Gloria Patri. This is a fine ample movement in the direction of adoration. Their fifth order of worship begins with a hymn of praise, an introit, an invocation, the Lord's Prayer, the Venite and the Gloria Patri. Again, this is a fine movement of adoration. The American edition of the *Gray Book, The Kingdom, the Power and the Glory,* offers a number of acts of adoration and praise which ministers might well study carefully and perhaps use to bring this moment in their own liturgies to finest fulfillment.

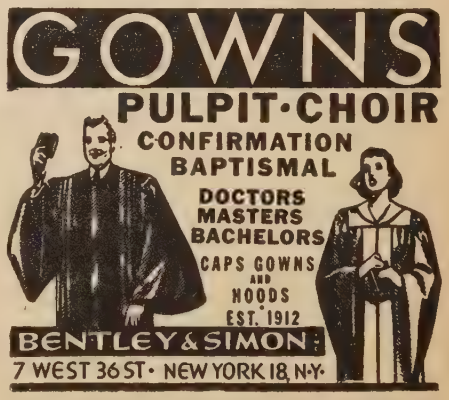
In my Racine parish I have found the following liturgical arrangement effective in this regard:

A Hymn of Praise
Choral Acts of Adoration

Glory be to God on high
And on earth peace, good will toward men.
We praise thee, we bless thee, we worship thee,
We give thanks to thee for thy great glory.
O Lord God, Heavenly King,
God, the Father Almighty.
For thou only art holy,
Thou only art the Lord,
Thou only, O Christ, with the Holy Spirit,
Art most high in the glory of God the Father.
O Lord, save the state,
And mercifully hear us when we call upon thee.
Give peace in our time, O Lord,
For it is thou that makest us to dwell in safety and righteousness.
O Lord, open thou our lips,
And our mouths shall show forth thy praise.

Gloria Patri
An Anthem of Adoration

This is ample movement, allegro in spirit, that gives the people an opportunity to adore Almighty God. The minister stands before the altar, surrounded by choir and congregation, while the choir sings responsively the Choral Acts. All join in the singing of the Gloria, and the movement is brought to a close by the anthem of adoration.



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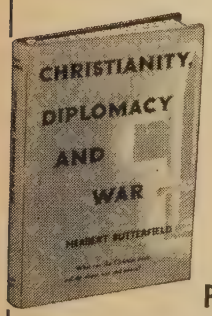

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Pulpit Patter

By Morton S. Enslin

'Clerical Persistence'

ONE of my most vivid boyhood memories is of a Sunday school superintendent in my home church. I am sure that he was a very good man. During the week he ran an insurance and real estate office, and, if local reports were to be trusted, did right well by himself. Friday evening —this was prayer-meeting night in our church in those days—and Sunday morning he "labored in the Lord's vineyard," as he liked to remind us. His special prowess was best seen in prayer. It was not that he ranged very far, but, to quote a characterization of a sermon that I recently heard: "He had persistence; he said the same thing over and over." The phrase he especially gloried in was "Heavenly Father." Rare was the supplicatory sentence not freighted with at least one of these dyads; not infrequently two or more of them elbowed one another for space in the same period. In fact, some rude youths of the baser sort were wont, in conversations among themselves, to refer to the good deacon himself as "Heavenly Father." We made a game of seeing whether he would top his earlier limit. Of course we did not mention these expeditions into juvenile sacred arithmetic to our elders, but an occasional chance word by my own parents raised my suspicions that we were not alone in this fascinating in-church sport. Top limit by my count was 37; my hope that the 40-mark might be achieved was never realized.

High Record

I thought of good Deacon Wedgewood one Sunday morning a few weeks ago as I listened to a visiting preacher. My attention was first caught by the constant stream of "Our Father's" during the long prayer. Actually I think he bettered the good deacon's all-high, but my statistics are unreliable. It was not until the preacher was long under way that I reverted to type and started to count. The best I could do then was a mere 24.

The point to these foregoing sentences—other than the very practical one of filling space—is that we preachers might with great profit do a bit of checking up at this low and pedestrian level. I know I have some favorite adjectives that, to quote a homiletic stand-by (see this column for January 1951), "I have reason to believe" have appeared with reasonable regularity in my classroom lectures. Some of them have been banished in consequence of reading term papers and examinations, not to mention other contacts, direct and indirect, with the sons of, shall I say, the prophets with whom I labor. I am sure there are others that up to now have escaped warranted inclusion in my growing index.

Overworked Phrases

But to revert to the visiting preacher. When he started preaching he really went to town, for he had 30 minutes, instead of a restricted six, at his disposal. During these 30 he swung elliptically around two focal points: "This morning" and "He said." As I remember the sermon, those are the only details that stand out. Probably he said something else, but, if so, it has escaped me. I think I am not straining the facts—exaggeration is to me, especially in this column, a pitfall carefully avoided, as every attentive reader must have observed—when I say that no single sentence that morning lacked at least one of the phrases. Most sentences were richer pay dirt with one "This morning" and at least two of "He said." The latter phrase evidenced an amazing ability to read between the somewhat terse lines of the Gospels and to repeat (in clerical quotes) long speeches of the Savior in lively, if somewhat Early American-20th century, parlance. "This morning"—the capital letter is essential, since the phrase always opened a pulpit period —gave the sermon a practical and thoroughly integrated touch with life as (the preacher evidently imagined) it is lived today.

These are but a few random samples. Other overworked phrases that I have recorded include: "I want to show," "I want to prove," "This leads up to my subject." All of these show a praiseworthy attempt to let the congregation in on the secret of what it is all about. In small doses they are unobjectionable, although the former two—if my own experience is at all reliable—evidence the meaning of *want* as in an advertisement which

delighted me by its candor some years ago: "Elderly refined lady wants washing."

Space permits no more than a bare mention of other such contemporary gems as "I want to share with you," "As the poet sings," and the double-barreled perennial "holy and sacred." A little more space and time would undoubtedly result in a legion more. My mail after October 20 will likely supply any deficiency at this and other points.

Of course such repetitions are trivial. So is a sore toe or a blistered heel. But all of them can be annoying. One mighty good way to avoid them (the pulpit phrases, I mean) is to write out and scrupulously edit one's sacred rhetoric aforetime.

Time's Borderland

So near we journey to Time's borderland,
Our spirit housed in such a feeble frame,
A germ, a bomb, a foe without a name
May snatch us from this side with unseen hand.
So near we journey to Eternity,
Beyond that dim and narrow borderline
Which sometimes to our sense appears so fine,
Eternity and Time seem one vast sea.

And so in Time we live Eternity,
And so Eternity gives sense to Time;
Time's years and anguish may be faith's strong climb
To perfect life and perfect liberty.
So fear of that strange borderline is gone;
It separates what after all is one.

VICTOR E. BECK.

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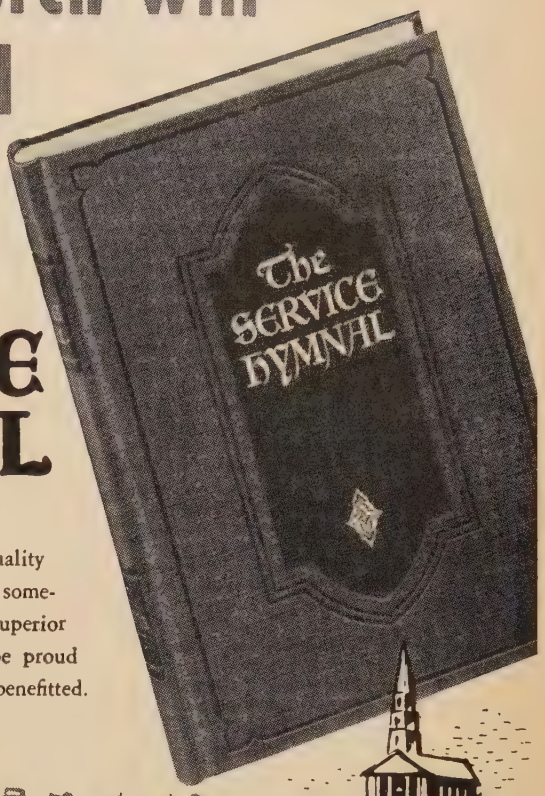

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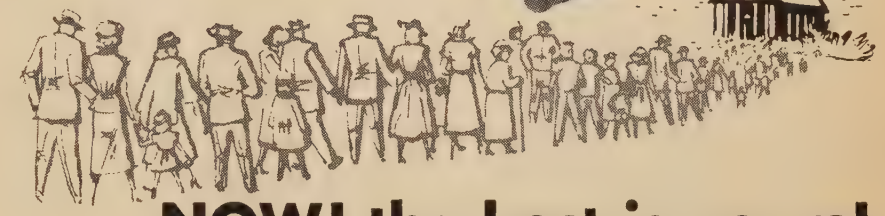

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Pulpit Paragraphs

Contributed by Readers of The Pulpit

• *Concerning the Contribution*

YOUR life belongs to God. With it goes all you possess. God is not a "cosmic bellhop." He does not want your tips. He wants you. The text, I Corinthians 16:1, is significant. It represents a turn in Paul's discussion from the spiritual to the material; from the life hereafter to the life now; from the appeal of faith to the appeal for funds.

Paul was concerned about those in need. The poverty of the Jerusalem Christians was heavy upon his heart. It is our purpose to lay upon your hearts the needs of our church as Paul laid his needs upon the hearts of the people of Corinth and Galatia. The church is not a beggar. When we come to you about money, we offer the opportunity to demonstrate your love for God.—*Jay K. Helms, Trinity Methodist, Pennsville, N. J.*

• *A Definition Of Worship*

WORSHIP is the act of a community of men and women in the full powers of their manhood and womanhood, seeking within themselves the health and wholeness of personality, the health and wholeness of families and of the beloved community of their common life with all sorts and conditions of men; seeking it by cultivating the vision, promise and majesty of creation as a whole in all of its manifestations; gathering into it all of the highest powers of reason, of ethics and of science, but crowned with the sublime and all-penetrating beauty of man's vision of God.—*Leslie T. Pennington, First Unitarian, Chicago, Ill.*

• *America and the Peoples Of the World*

AMERICA needs to make common cause with the underprivileged and revolutionary peoples of the world. Right now we are identified with the rulers, with the despots, with the oppressors. We are identified with the well housed and well fed and the well clothed. Yet it should not be so, and it need not be so. In Asia today nearly half of the world's people are embarked on a campaign to win self-determination and economic advancement, and we Americans ought to be especially able to understand the meaning of this revolution and to sympathize with it. We gained independence through a revolution ourselves, and there was a time when every enslaved nation felt it had a comrade in the United States of America. So when Indonesia protests against the rule of the Dutch, we ought at least to hear its case with sympathetic ears. When Morocco brings charges of misrule against the French, we ought at least to understand its passion to be free. When Indians have a life expectancy of only 27 years against 63 for us, when Egyptian villages are given a sanitary rating of only 23.8 points against the hypothetical rating of 106.5 points for communities with good health conditions, when the colored peoples of South Africa are kept in bondage by a government headed by a man who calls himself a Christian and a minister—we ought to make it known that we are troubled by their burdens, that we understand their injustice, and that we want to give them help not for our sakes but for theirs.—*Roy M. Pearson, Hancock Congregational, Lexington, Mass.*

Pulpit Calendar

Nov. 1—Reformation Sunday.
All Saints' Day.
Nov. 8—24th Sunday after Pentecost.
Nov. 15—25th Sunday after Pentecost.
Nov. 22—Thanksgiving Sunday.
Nov. 26—Thanksgiving Day (U.S.A.)
Nov. 29—First Sunday in Advent.
Stewardship Sunday.
Dec. 6—2nd Sunday in Advent.
Dec. 13—3rd Sunday in Advent.
Universal Bible Sunday.
Dec. 20—4th Sunday in Advent.
Dec. 25—Christmas.
Dec. 27—1st Sunday after Christmas.
Dec. 31—New Year's Eve.
Jan. 1—Festival of the Christening.
Jan. 3—2nd Sunday after Christmas.
Jan. 3-10—Universal Week of Prayer.
Jan. 6—The Epiphany of Our Lord.
Jan. 10—1st Sunday after Epiphany.
Jan. 17—2nd Sunday after Epiphany.
Jan. 17-23—Church and Economic Life Week.
Jan. 24—3rd Sunday after Epiphany.
Jan. 31—4th Sunday after Epiphany.
Jan. 31-Feb. 7—Youth Week.
SEASONS: Kingdomtide, Advent, Christmas, Epiphany.
ALTAR COLORS: Sundays after Pentecost, Green; Reformation, Red; Thanksgiving, Red; Advent, Violet; Christmas, White; Epiphany, White.

(Pulpit Calendar lists dates in the calendar of the Christian year and other observances of national or religious significance.)

• *Going Broke on $10,000 A Year*

WHAT a contrast we see between those who put self first and those who give themselves first to the Lord. Perhaps you read an article in *Harper's* entitled, "Going Broke on $10,000 a Year." It is symbolic of the selfish, self-centered, self-defeating kind of living characteristic of millions within and without the Christian Church. They have never discovered the difference between giving and spending. For you see whenever a man is unwilling to give himself to the Lord first—whenever he is unwilling to give the Lord first claim on his life, time, talents, money, body, mind, spirit—it simply means that, with him, God is not first.—*John G. Simmons, St. Matthews Lutheran, North Hollywood, Calif.*

• *Great Expectations Lacking*

THE depressing spirit of our times is one that lacks great expectations. We are not buoyed up by a faith that lifts us, nor pulled forward by a hope that lures us, nor cleansed by a perfect love that casts out fear. —*Harold C. Sandall, Grace Methodist, Lincoln, Neb.*

• *The Whole Gospel*

THE late Ernest Fremont Tittle declared that he tried to preach the *whole* gospel in every sermon. but, he added, "I always had too much sense to try to preach *all* the gospel in any one sermon." There is a difference.

Dean Inge of St. Paul's Cathedral, London, once replied to those who were contending that the gospel was merely a means of saving individuals: "The doctrine that Christianity is a guide for individual conduct only is purely detestable, and, if generally followed, would turn the civilized world into a hell."

The problem we face in the world today is not too much of the whole gospel of Christ, but not enough of it. The gospel of Christ has a saving word for all the relationships of men. —*Nenien C. McPherson, Jr., St. John's Methodist, Memphis, Tenn.*

• *Are We Too Busy To Pray?*

THE excuse so many people offer for not praying is the most unconvincing argument of all: *They are too busy to pray.* Too busy to pray! We are never too busy to have a second cup of coffee in the morning nor to have a smoke after our evening meal. We are never too busy to follow the latest adventures of Dick Tracy in the comics or *I Love Lucy* on television. We are never too busy to listen to local gossip or hear the baseball games on radio. We are never so busy that we fail to read the daily newspaper or the new novel from the book club. But we are too busy to pray! So busy in our hustle and bustle with trivial things that we can't give a few minutes to the Lord of the universe. So busy with meat and drink that we can't talk to the eternal.—*Norman Donald Newman, College Methodist, Cedarville, Ohio.*

Ministry of Music

By Ernest K. Emurian

New Hymnal Appears

ROBERT A. Nicholson, professor of music at Anderson College and Seminary, edited the *Hymnal of the Church of God*, published by the Gospel Trumpet Co., Anderson, Ind., 1953, 510 pages; $1.90, 100 or more $1.50. Attractively prepared, durably bound, this volume is the first general hymnal the Church of God has published in a quarter century. It represents one denomination's attempts to provide a book in which are combined the best features of ecumenical Christian hymnody and the gospel songs peculiar to itself.

Out of a total of 507 selections, only 165 are from the group's own writers and composers. (In previous hymnals over half had been from their own group.) Altogether, 170 well known standard hymn tunes are included.

It is commendable that in preparing this hymnal the editors asked 50 leaders from 24 states to rate almost 1,000 hymns and songs which, out of the many thousands surveyed, were to be especially considered for inclusion in this new volume. While the result may prove shocking to many churches in which congregational singing has declined to an alarming degree, it represents a sound approach to the whole field of denominational hymnody. It recognizes the worship value of hymns from all branches of the church universal and from many different ages in church history. It also witnesses the peculiar tastes of its own people, by including songs that would be classified by some as "religious jazz" or "ecclesiastical be-bop."

Serious Intent

Twenty selections are included in the "Warnings and Invitations" section, revealing the theological emphasis of the sponsors. Other hymnals contain "Invitations," but how many include "Warnings"? The serious intent of the editors to widen their people's musical horizons is indicated by the fact that the tune *St. Agnes* occurs four times; *Materna, Dennis,* and *Italian Hymn,* three times; *Aurelia, Diadem ata, Lancashire* and *Webb* twice.

Fortunately there has been little tampering with stanzas. Isaac Watts is permitted to say, "For such a worm as I," not the modern "refined" alteration, "For sinners such as I"; with John Fawcett "We share our mutual woes," instead of "each other's woes"; and Joseph Gilmore says what he actually did say, "Lord, I would clasp thy hand in mind"—not, as some editors have made him say, "Lord, I would place my hand in thine."

Since *Nicaea, Missionary Hymn* and *Eventide* are generally played in flats, there was little purpose in printing them in four sharps. And the omission of an index of authors, composers and sources of hymns and tunes is almost inexcusable in a work of this magnitude.

Publication of each new denominational hymnal confirms this reviewer's conviction that the National Council of Churches must eventually plan to prepare a uniform hymn and song book for use in its participating churches. One volume of 700 or 800 selections would fill all the singing needs of the congregations. An understanding of the musical needs and tastes of the various religious bodies and a broad knowledge of the whole field of Christian hymnody could be harmonized in such a volume to the benefit of all concerned.

Two Arrangements

New publications in the music field include two arrangements of the hymn "God Of Our Fathers." The first, an ambitious 19-page anthem for piano, organ, trumpets, percussion instruments and four-voice parts, SATB, comes from Fred Waring's Shawnee Press at 30 cents. The other, for soprano, alto and baritone, is published by Pro-Art Publications, New York, choral No. 1441, 8 pages, 16 cents. The large chorus can try the former, the average choir will be content with the latter.

H. W. Gray Co., New York, has published three different settings of the familiar "Praise To The Lord." The first, No. 2285, 8 pages, 16 cents, is a fair four-part arrangement by Fryxell of the well known German tune of 1665. The other two are new compositions, one for mixed voices (No. 2290, 20 cents) and one for

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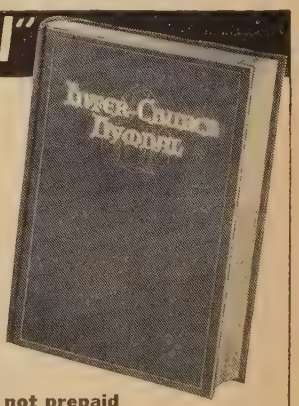

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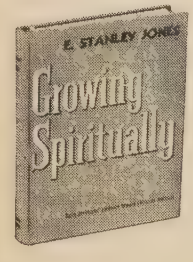

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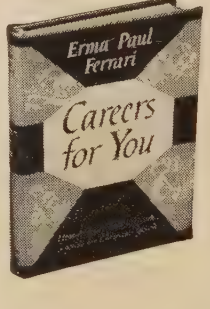
By Erma Paul Ferrari



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treble voices (No. 2286, 18 cents), from the pen of Eric Thiman.

From Harold Flammer, New York, come two fine anthems built around well known hymn tunes: "Come, Thou Almighty King," arranged by Nelson, No. 84401, and "O for a Heart to Praise My God," arranged by Steckel, No. 84400. Both are for four-part mixed voices, at 18 cents each.

Among more ambitious new works are "A Canticle Of Praise," a short festival cantata by Clokey, published by H. W. Gray, 24 pages, 60 cents, and "Cantata from Proverbs," by Milhaud, published by Mercury Music Corp., New York, 20 pages, 60 cents. Mercury has also brought out three unusual Mountain Christmas Carols, by Abbey, for SATB, at 20 cents each: "Sleep Sweet Jesus, Sleep" (MC 191); "Johnny Bring the Pine Tree In" (MC 192); and "Susan Belle" (MC 193).

More Reviews

SPURGEON'S SERMONS. Volume I. By **Charles Haddon Spurgeon.** Zondervan, $2.95. This book is a collection of sermons by an effective English preacher of the 19th century. Spurgeon's style is not that predominant today; but he states definite purposes, utilizes direct appeals, employs vivid expressions, and is conversational in style. His sermons are worth careful study.—*J. Edward Lantz, Lowell Heights Methodist Church, South Bend, Indiana.*

THE ART OF EFFECTIVE TEACHING. By **C. B. Eavey.** Zondervan, $3.75. Useful, informative and stimulating, this book should become an important aid to teachers and particularly to leaders of teacher-training classes. It probably requires a good instructor if it is to be most useful to the usual Sunday school teacher.—*W. B. Bryan, Director, Minneapolis School of Art.*

PRAYER TIME. Compiled by **Edward D. Staples.** The Upper Room, 35c. This book covers a wide range of delightful subject matter for family devotions. The writers are parents, ministers, teachers, professional workers with children and children. The illustrations, of which there is a great wealth, are simple and to the point.—*John E. Simpson, First United Presbyterian, Oak Park, Ill.*

★★WE, THE FEW. By **John L. Hawkinson.** Exposition Press, $3.50. This is a book which is hard to put down, but which somehow does not quite satisfy the hunger. The story of a tiny group (less than 200) of survivors of total warfare a la 1963, it begins idyllically in a mountain resort—too far up in the hills above San Diego to have been destroyed and cut off for too long to have been wiped out by secret weapon X or Y (probably bacterial warfare)—and ends with the idyllic beginnings of a new world in Brownsville, Tex. In between, it purports to be the diary-history of the group's ingenuity in a long heartbreaking trek from the west coast to Washington through a deserted and destroyed nation. A love story, refreshingly without complications, is also included. There are some interesting asides on what might have happened *if* the nations had used their heads as much as their atomic muscles. Not a *must* for the minister, it will provide an interesting three hours. *Robert I. Kahn, Congregation Emanu El, Houston, Tex.*

Books in Brief

A FAITH TO PROCLAIM. By **James S. Stewart.** Scribner's, $2.50. Dr. Stewart is no stranger to American preachers. His books of sermons have had wide reading here. This volume makes available the Lyman Beecher Lectures delivered by Dr. Stewart at Yale last year. With good, conservative Scottish thoroughness this book answers the question, "What to Preach?" Preaching, to Dr. Stewart, is proclaiming "the mighty acts in which God has visited and redeemed his people." The five lectures treat of the Incarnation, Forgiveness, the Cross, the Resurrection and Christ. Dr. Stewart writes with evangelical warmth and engaging eloquence. Extensive references to current theological thought and literature show the brand of scholarship we associate with Scottish preaching. This book, which should be required reading in our seminaries, will enrich the thinking of any reader.—*Amos John Traver, Hamma Divinity School, Springfield, Ohio.*

★PATTERN FOR SUCCESSFUL LIVING. By **Fred Pierce Corson.** Winston, $2.50. The author formulates a pattern for successful living, assuming that every normal person is striving to get from where he is to where he wants to be. The book is not of the Dale Carnegie type. Rather, it encourages Christian goals as well as Christian means of living. The author stresses the necessity for living happily and effectively along the way as well as arriving at one's destination. His approach is positive. The chapters are short and the titles arresting. The style is for laymen but also suggestive and stimulating for preachers.—*J. Edward Lantz, Lowell Heights Methodist, South Bend, Ind.*

RELAX AND LIVE. By **Joseph A. Kennedy.** Prentice-Hall, $3.95. After a lifetime as director of physical education for the Navy, schools and health classes, the author presents a workable technique for getting restful relaxation under the strain of modern living. The principles he advocates have been verified by experience and are based on sound psychology. Ministers will find a wealth of excellent counseling suggestions for overcoming tension, fear and anxiety, as well as a sensible procedure which can aid them in discharging their own heavy responsibilities more efficiently.—*Kenneth Hildebrand, Central Church, Chicago, Ill.*

THE CHORALE THROUGH FOUR HUNDRED YEARS. By **Edwin Liemohn.** Muhlenberg Press, $2.50. A detailed, interesting account of the development of congregational hymns from the Gregorian chant to the present, dealing mainly with the history of the chorale in the Scandinavian countries and Germany. Among the 120 musical illustrations are 20 different versions of Luther's "Ein Feste Burg." The author throws light on the age-old problem of congregational singing and the various attempts to arrive at a satisfactory solution, while stressing the differences between music that is secular and hymns translated into the vernacular. He has produced a fascinating volume on the development of music that will benefit not only the professional and amateur musician but the minister as well.—*Ernest K. Emurian; Elm Ave. Methodist, Portsmouth, Va.*

THE FORMATION OF THE NEW TESTAMENT. By **H. F. D. Sparks.** Philosophical Library, $3.00. In 150 closely packed pages the author sets each New Testament book into its historical context, closing with a chapter on the history of the canon. Where opinions differ he states the opposing views fairly. After surveying the facts, Professor Sparks concludes that "whatever authority attaches to the New Testament is not inherent but rather derived directly from the church." His work is worthy of consideration as a textbook for leadership training and church school classes. Its bibliography needs to be supplemented by works which have appeared more recently on this side of the Atlantic.—*Raymond T. Stamm, Lutheran Theological Seminary, Gettysburg, Pa.*

THE BOOK OF LIFE. Edited by **Newton Marshall Hall** and **Irving Francis Wood.** John Rudin, 21st edition, 1953, $39.75. This silver anniversary edition has been planned as a Bible library for the entire family. The binding, printing, art work and color are superb. The number of editions through which these volumes have passed indicates their popularity through the years. The series will be helpful for the clergyman in his own family and in his work with young people's groups, but it has not been designed for the preacher in his pulpit ministry, and will be only of incidental value to him homiletically. The Bible translation used is that of the Authorized Version.—*Dale S. Bringman, Redeemer Lutheran, Harrisburg, Pa.*

THE SEED AND THE FRUIT. By **Leslie Hunter.** S.C.M. Press Ltd. The Bishop of Sheffield here expands a series of lectures given in 1951 at McGill University, Montreal. He examines with discernment and frankness the confused moral standards of our time, but with an eye for the good as well as for the bad. Ministers will find it hard to obtain in smaller compass more succinct comment on our modern world.—*Ernest Marshall Howse, Bloor Street United, Toronto, Canada.*

SAINTS IN POLITICS, THE 'CLAPHAM SECT' AND THE GROWTH OF FREEDOM. By **Ernest Marshall Howse.** University of Toronto Press, $5.00. A thorough and well written account of the series of social reforms in England, beginning with the abolition of the slave trade, led by the group of Christian statesmen headed by William Wilberforce. Relevant to our times, it shows the possibilities for social change through courageous and intelligent Christian action. The preacher on social issues will find in it many strong illustrations.—*George Miles Gibson, McCormick Theological Seminary, Chicago, Ill.*

(★★★★You can't afford to be without it; ★★★Unusually valuable to the preacher; ★★Above average in its field; ★A good buy; No Star, depends on your taste and need.)

Books Preachers Are Reading

September	October	This Month	An analysis based on reports from leading religious booksellers and from the reading of the Pulpit's distinguished editorial associates and book reviewers.
4	2	1	**The Unfinished Reformation.** *Charles Clayton Morrison. Harper,* $3.00
5	3	2	**Preaching on Controversial Issues.** *Harold A. Bosley. Harper,* $3.00
1	5	3	**With God in Red China.** *F. Olin Stockwell. Harper,* $3.00
6	4	4	**Communion Through Preaching.** *Henry Sloane Coffin. Scribners,* $2.50
7	6	5	**Report from Christian Europe.** *Stewart Winfield Herman. Friendship Press,* $2.50
2	1	6	**The Gospels.** *Translated by J. B. Philips. Macmillan,* $2.75
9	8	7	**Expository Preaching for Today.** *Andrew W. Blackwood. Abingdon-Cokesbury,* $3.00
10	9	8	**What Present Day Theologians Are Thinking.** *Daniel D. Williams. Harper,* $2.00
	10	9	**The Christian Society.** *Stephen Neill. Harper,* $3.50
		10	**The Kingdom of God.** *John Bright. Abingdon-Cokesbury,* $3.75

The Editor's Page

The Event of the Month

AFTER 26 years as general secretary of the Federal Council of Churches, plus three years more in a like capacity with the National Council, Dr. Samuel McCrae Cavert announced his intention to retire next February, and Dr. Roy G. Ross, his associate general secretary was elected by the General Board to succeed him. For a whole generation Dr. Cavert has held the helm of cooperative Protestantism with a firm hand whose strength was hidden under a manner so gentle and gracious that the good ship made port after port, not only with the minimum of strain upon its delicately adjusted parts, but with distinct increase in their integration. In a high and exacting ecclesiastical position, Dr. Cavert has successfully resisted the fate so frequent in ecclesiastical officials—the development of a headquarters mentality. It is difficult to think of him as an ecclesiastic, honorable as that title should be. He could fill with honor a chair in any theological seminary. Dr. Ross takes up his work with an equally wide experience, an equally broad vision and a constructive imagination that finds opportunities of growth and service where others, unseeing, pass them by. His 15 years as executive head of the International Religious Education Association—the largest unit except the Federal Council to merge in the National Council—will assure the churches that his election to his greater responsibility was both inevitable and providential.

Dr. Cavert to Retire, Dr. Ross to Take Over

The Book of the Month

MANDATE TO HUMANITY, *by Edwin McNeill Poteat. Abingdon-Cokesbury, $3.75.*

MANY books have been written and innumerable sermons preached on the Ten Commandments. But no book or series of sermons has, to my knowledge, dealt with them in the manner of this volume. These chapters were prompted by a series of sermons which found such favor in his Baptist church in Raleigh, N. C., that Dr. Poteat developed them into this richly informative and illuminating inquiry into the meaning of the Decalogue. He digs behind the flat surface of the commandments to find what they meant to Moses and the Hebrew people at the stage their religion and morality had attained when these laws were given at Mt. Sinai. He shows how the later prophets of Israel invested these commands with added meaning and how at last, and in what sense, they were fulfilled and superseded by the law of Christ. I like to think of Poteat in connection with Fosdick and Buttrick as constituting a triumvirate of what Edgar DeWitt Jones calls the "royalty" of the American pulpit. In this book he writes with the authority of a seasoned scholar. But intertwined with this strand of wide and flexible knowledge there runs from beginning to end another strand—a homiletic strand. Poteat could not forget, even if he would, that he is a preacher, and I would add, a prophetic one. He brings the commandments home to us with searching insights into our contemporary life and calls us to repentance.

A Thought for the Month

WRITING in the *Christian Century* of August 19, Reinhold Niebuhr frankly and honorably confesses his "complicity in the errors of liberalism" whose attack on capitalism was "too uncritical of the Marxist alternative." This should evoke similar confessions from many church leaders, especially the members of social action commissions. I think Dr. Niebuhr is unduly hard on himself when he includes himself with "those who used Marxism to counter the errors of liberal moralism and idealism." But there can be no doubt that his acknowledged leadership in defining the strategy of the social gospelers over the past generation has contributed to the "softening" of their attitude toward communism. His coining of the arresting motto: "Theologically, to the right; socially and politically, to the left!" provided sanction for the assumption that the true place for the church is always on the left. The left has thus become quite definitely sacrosanct for those who lack Dr. Niebuhr's power of precise discrimination. A distinguished social leader lamented the fact that the present left was not radical enough and called upon the churches to supply more leftist policies! The denominations and the National Council of Churches follow this pattern all too uncritically in committing the churches to the sentimental or abstractly idealistic side of public issues. Their pronouncements on such matters as organized labor, the capitalist system, the United Nations, the break-through of the immigration quota by admitting 400,000 and now over 200,000 more immigrants further to complicate and corrupt the already precarious operation of our democracy, betray the fact that our leaders tend to follow a party line laid down by the assumption that the church must always be on the left. Dr. Niebuhr's confession is notable, brave and highly significant. He should be joined at the confessional by many others.

Dr. Niebuhr's Confession

Charles Clayton Morrison

For the Record—

MEMBERS of our editorial staff are occasionally invited to address ministerial associations on the status of contemporary American preaching. An address on this subject is generally followed by a rather intensive discussion period which almost invariably includes this question: "What is the difference between the length of a sermon when printed in The Pulpit and that of the same sermon when delivered to a congregation?" In most cases there is quite a contrast. The *printed* sermon must move more quickly to its goal than the *delivered* sermon. The eye is not as patient as the ear.

For this reason most of the sermons that appear in The Pulpit are considerably condensed. A great many manuscripts come to our desk filling as many as 10 to 14 double-spaced typewritten pages of standard 8½x11 size. The record for length was probably established during the past year by a pastor who sent us a manuscript of *19 pages*. The average man in the pew long ago became impatient with the preacher who takes 40 minutes to say what could be said with even greater effectiveness in half the time.

The editors sense this feeling on the part of Pulpit readers. Accordingly, we condense most sermons to about 2,000 words. When these sermons are actually preached, they are longer. In the pulpit, the preacher must establish lines of communication with his congregation. Through his personal witness the sermon takes on proportions of flesh and blood and becomes a living power.

When the preacher is forced, on the other hand, to communicate with an unseen audience via the printed page, he loses this advantage. Here he is judged by his ideas and words. His personality is of value only as it can express itself through the power of these ideas and the arrangement of his phrases. A denominational editor recently told about this vast difference when he was asked to prepare a series of seminary lectures for book publication. He said that what took 600 words to say to his *visible* audience, had to be reduced for his *reading* audience to 300! Even that "prince" of American preachers, Edgar DeWitt Jones, states that the unusually fine sermons in his recent book, *Sermons I Love to Preach* (Harper, $2.50), were "expanded one fourth in actual delivery."

Obviously, this observation is not true of every preacher. How could one, for example, reduce the length of Dr. Fosdick's sermon in last month's Pulpit without losing an inherently related part of that sermon? And is not the same true of Bishop Werner's sermon in this issue?

But, brethren, let us face the fact that for most of us these are goals toward which we move rather than achievements we share. A. M. M.

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A Journal of Contemporary Preaching

Founded 1929

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